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new england's gay weekly

Vol. 2, No. 45 May 3, 1975

CONNECTICUT BILL DEFEATED

By Jay Deacon

HARTFORD, Conn. — The Connecticut House of Representatives, Wednesday, April 23, defeated Senate Bill 1607, which would have prohibited discrimination on the basis of sexual orientation, by a vote of 87-60. The bill had been unanimously voted out of the joint House-Senate Human Rights and Opportunities Committee and was passed by the upper chamber April 14 by a more than 2-1 majority.

Among lawmakers opposing the bill was Rep. James J. Clynes (D-Southington), who said that while he can not support the bill he would support a bill establishing clinics to cure homosexuals. The bill was given a strong chance of passage until Gov. Ella Grasso began dropping public hints that she would veto it. Alternately she privately made promises to gay leaders and to Sen. Betty Hudson (D-Madison), the bill's chief sponsor, that she would not do so.

Challenged by a reporter in an April 15 press conference, she said that she "has serious reservations about the measure passed by the upper chamber on April 14." Although Mrs. Grasso did not specifically state what those reservations were, it was quite clear that she was primarily concerned with the teacher-employment question. In stating "there have been situations where circumstances of employment have been such that concerns have been raised on the part of parents, I feel that

this is one of the areas we should examine." She further stated her concern about the "extent to which society also penalized by whatever action might result from the legislation."

In the House, opponents of the bill argued that homosexuals are "sex deviates" and that the discrimination ban was opposed by the majority of voters. Rep. Raymond Lyddy (D-Bridgeport), who led the opposition, stated that "If God had wanted homosexuals, He would have created Adam and Adam." He further stated that he has children and "wouldn't want anyone to foist their ideas on them." Rep. Aloysius Ahern (D-Bolton), a teacher, told the House that he has never seen any problems with homosexual teachers and their students but "I have seen numerous problems with heterosexual teachers." Another supporter, Irving Stolberg (D-New Haven), said that the issue is every citizen's equality before the law.

"We have not given up," Chris Pattee of the Sexual Orientation Lobby told GCN. "We are planning a strategy session for renewed lobbying on May 1 at 8 p.m. at 174 Howard Ave., New Haven. Any people who would like to help getting the bill passed next time around are very welcome and should call (203) 787-5479 for more information."

Bay Village Bars: Round Fifteen

BOSTON — The fifteenth hearing before a state or local liquor-regulating board was held last Wednesday, April 23, to determine if license violations have taken place within Jacques and The Other Side, two Bay Village bars. The City of Boston Licensing Board held the hearing on a petition of the Bay Village Neighborhood Association, to investigate 21 specific charges compiled against the bars by the Boston Police Department from Dec. 13 to March 30.

Atty. Francis J. DiMento, counsel to the two bars, had been in Suffolk Superior Court the Friday before the hearing, to have the hearing indefinitely postponed. However, Superior Court Judge Hallissey denied DiMento's motion for dismissal, according to Atty. John Pino, counsel to the BVNA. Pino said that DiMento was seeking to postpone the hearing because the police were using allegedly improperly procedural tactics regard-

ing admission of evidence.

Before the hearing could begin, DiMento's first move was to ask that BLB Chairperson Charles L. Byrne disqualify himself from voting on the Board because of Byrne's prejudice against the barowners, Henry and Carmine Vara. The Board denied DiMento's motion, and proceeded with the hearing.

Boston City Council President Gerald F. O'Leary, the first to testify, offered a resolution from the City Council supporting the revocation of the two licenses, or a drastic cut-back in hours, "if the evidence warrants such action." Other members of the City Council who offered written or oral testimony against the bars on that day or previously included City Councilors Louise Day Hicks, Christopher A. Iannella, Lawrence S. DiCara, and James Michael Connolly.

Boston Deputy Police Supt. John F.

(Continued on page 7)



Part of the gay contingent at the People's Bicentennial Commission in Concord.
(photo by Ray)

People's Bicentennial?

CONCORD, Mass. — Despite drizzling rain, more than 45,000 people attended the People's Bicentennial Commission's "Send A Message to Wall Street" rally early Saturday morning, April 19.

A small but vocal gay contingent attempted unsuccessfully to have a speaker during the presentation. Margo Schuler reported that she approached the PBC with a request for a gay speaker on April 12, and presented a copy of a suggested speech April 13. She stated, "The people at the local PBC suggested that the speech be about 11 minutes long, and gave me the impression that there was a good chance that some gay person could speak." Schuler was informed on Tuesday, April 15 that a gay speaker would not be included. "I was told that the PBC did not want to deal with peripheral issues, such as gay liberation."

Later on in the week, the gay contingent heard a rumor that Pete Seeger, who was to sing at the rally, would give up some of his time to a gay speaker. Immediately upon arrival in Concord, Paul Cahan, representative of the gay contingent, went to the PBC's communication booth to determine if a gay speaker would be included. After considerable delay, and confusion, the gay contingent was told that they would be unable to speak.

Bob Donner, who was part of the gay contingent, said that the majority of the contingent felt some hostility from the crowd, which included many local high school and college students. "Several verbal remarks were thrown at the gay contingent and at one point,

the 'One Struggle, Many Fronts' banner was attacked and slightly damaged."

At one point during the rally, an unknown male on the stage, told the crowd to avoid the dampness and rain, by "cuddling up with the person next to you, hopefully someone of the opposite sex." After a member of the gay contingent approached the stage and complained about the heterosexual nature of the remark, it was withdrawn and an apology was made.

Individuals in the gay contingent have filed complaints about the rally to the PBC and to other organizations involved in the rally. Schuler reported that a PBC person told her Monday, April 21 that the PBC did not want to deal with symptoms in this rally but rather with the root causes, which they believe is the corporate structure.

Randy Barber, Northeast Regional Coordinator for PBC, has written a letter in response to the gay contingent's complaints. At press time, only a rough draft of the letter was available. The letter states, "No attempt to include representatives from all groups . . . We realize that many perspectives were missing, including that of a gay contingent at the rally, and that there were mistakes made. We hope that people realize that confusion is inherent in an event of this scale. PBC encourages input from and recognizes the concern of all oppressed peoples. We are open to criticism but are distressed by the totally negative and self-righteous tone of the letter addressed to us."



MAINE LINE

By Sturgis Haskins

PORTLAND — The Bicentennial Freedom Train was picketed during its visit to Maine's largest city recently by a number of groups including several gay organizations. The Freedom Train, which is on a country-wide tour, has been criticized for its exclusion of minority interests. The train is heavily subsidized by large corporate donations. An account of the demonstration, carried in *The New York Times*, said this was the first time the train had been picketed. Peter Prizer, a spokesman for the Maine Gay Task Force, told GCN that gay activists had organized the protest and had participated in greater numbers than members of other "non-gay" organizations. Prizer said he believed this was the first time that gay people had demonstrated in Portland.

Accounts of the arrival of the train and of the demonstration were noted in the state's newspapers. Many of them were reported as sympathetic to the protesters.

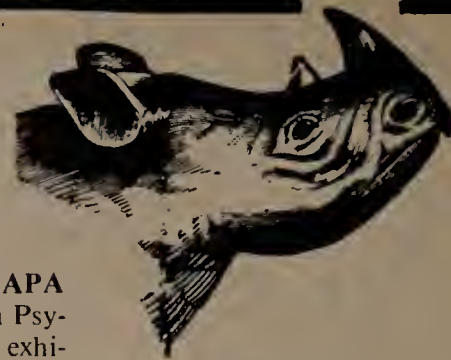
WATERVILLE — A number of Maine Gay Task Force members attended a recent conference of the Maine Civil Liberties Union at Colby College. The MCLU has been sympathetic to gay interests and gay people have been included on their board. Marilyn Haft, director of the American Civil Liberties Union's Sexual Privacy Project, addressed the conference. Earlier she spoke to the Wilde-Stein Club at the University of Maine.

ORONO — Susan Henderson, indefatigable secretary of the Wilde-Stein Club, reports that several members attended a meeting at Colby College in Waterville, intended to spark a revival of that school's defunct gay organization. The expenses of the University of Maine contingent was underwritten by Colby College. It seems an interesting irony that the administration's interest in having a gay students group has always exceeded that of the students. The meeting of last year's organization, the Open Door, were always well attended by straight faculty and students. Members of the Wilde-Stein Club also participated in a class discussion at Thomas College in Bangor.

ELLSWORTH — The post office box maintained by Hancock County Gays has been given up. The organization has been effectively dormant for some months, and might for practical purposes be considered disbanded. As Maine's first gay organization, HCGs sparked organizational efforts elsewhere in the state. While the county contained a great number of gays, particularly those interested in community affairs, many felt that public exposure was not something they wished to cultivate.

BANGOR — Danny Estes, chairperson of Gay Support and Action, has resigned. Citing time demands for his doctoral studies, Estes said he felt he could not properly devote sufficient time to GSA. Joe Kopitz, a student at Bangor Community College, has been elected in Estes' place.

news notes



MEN HASSLED AT HARVARD

CAMBRIDGE — Lamont Library, for decades the leading cruising ground for gay men in Cambridge and at Harvard University, has become the setting for increased problems for gay men. Harvard campus police officials stated that the crackdown on restroom activities was precipitated by the rape of a woman in one of the library's rest rooms recently.

Several Harvard men, though, feel that Harvard officials are using the rape merely as an excuse, since it occurred in a women's room, and not a men's room. The men are scheduling a meeting with campus police officials next week to discuss the new wave of police activity at the Lamont rest rooms.



Grenade and Fuse.

NAT'L ABORTION ACTION WEEK

BOSTON — Several gay women and men are participating in the week of activity to rally support for Dr. Edelin and the cause of abortion rights. Events planned for the week include a discussion on "High School Women and Abortion," and a talk about "Black and Third World Women and Abortion" on Wednesday, April 30. A women's film night is planned for Thursday, May 1. Rep. Elaine Noble will be a guest speaker with Dr. Kenneth Edelin, and Tom Atkins from NAACP at a rally on May 3 at 11:30 a.m. at Copley Plaza. Lilith will close the week with a dance on May 4. For more information on these events, call the Coalition to Defend Abortion Rights at 437-2130.



Hubble-bubble.

\$44,935 GRANT TO CENTER

SAN FRANCISCO (Sentinel) — The Pacific Center of Berkeley, formerly the East Bay Gay, has announced the receipt of an unrestricted grant of \$44,935 from the San Francisco Foundation. It is the largest grant ever given by a private foundation to provide mental health and charitable services to homosexuals and other sexual minorities.

Richard Boxer, executive director of the center, said, "Funding for an innovative program such as ours is not easy to come by. We feel that this grant will enable us to accomplish a great deal more in the future as compared to our past two years of operation in which we had little material or financial resources."

The center's switchboard is a hotline for information, referrals, and crisis help. The switchboard also handles apartment, roommate and ride listings, and is open every day except Sundays. The center offers free long or short term counseling by experienced professionals and paraprofessionals, which is often used by parents or friends of gay people as well as by gay couples and individuals.

"We're really proud of our work," said Boxer. "We just sat down and decided it was time we had a gay center here, and we're doing it."

NGTF LESBIAN EXHIBIT TO APA

For the first time the American Psychiatric Association is providing exhibition space at its national convention to a major gay organization. The National Gay Task Force is now preparing an exhibit on "Lesbian Lifestyles" for the APA's convention, May 5 through 7, in Anaheim, Calif.

The Task Force decided on a lesbian exhibit because, according to Dr. Bruce Voeller, executive director of NGTF, "the public, inclusive of psychiatrists, generally ignores women and thinks only in terms of men. We want to present the APA membership with a strong, positive portrayal of healthy, happy, loving women."

The exhibit is being prepared by NGTF board member Ginny Vida, Feminist Community Coalition Convener, and Jan Crawford in cooperation with the Task Force, Lesbian Feminist Liberation and other lesbian organizations. The presentation will consist of a photo-essay on lesbian mothers; a "coming out" photo exhibit; and printed literature. The women are also exploring the possibility of obtaining videotape equipment in Anaheim to show existing programs on lesbianism. The booth will be staffed entirely by lesbians, providing additional visibility for the psychiatrists.

A minimum budget of \$500 is needed for travel expenses and all production costs; over half that amount has already been raised. Persons wishing to help with this important project are asked to send their checks to: National Gay Task Force, 80 Fifth Ave., Room 506, New York, N.Y. 10011.



DIANA

LUTHERANS GIVE GAYS \$2000

MINNEAPOLIS, (Contact) — Lutherans Concerned for Gay People has been granted funds by the American Lutheran Church to work to change the church's anti-gay position. The reason that the grant was given, according to Rev. J.A. Siefkes, director for discovering ministries in the 2.4 million member church, is so that "all members of the American Lutheran Church gay or not, have a full opportunity to enter open dialogue with their church — and it is their church."

The gay group's Steering Committee said it would spend the ALC money on travel and telephone communication, expanded distribution of the monthly Gay Lutheran, and publishing articles and other material on gay-theological issues. The Lutherans Concerned address is Box 15592, Salt Lake City, Utah 84115.

HISTORIANS PASS GAY RESOLVE

BOSTON — At the annual business meeting of the Organization of American Historians, held April 18 at the Statler Hilton, the following resolution was passed by a voice vote: "We affirm the right of historians and others to engage in the research and teaching of the history of members of all sexual minorities and any attempts by colleagues or administrations and other designates to subvert such research are to be considered violations of academic freedom." The resolution was proposed by Dennis Rubini of Temple University. A mail ballot will be sent out to all the membership to ratify the vote.



Scorpio (Constellation and Sign).

GAY WORKS RECORDED

PHILADELPHIA (The Gayzette) — Volunteers have begun recording books on gay liberation, for use by the blind and physically handicapped. The first books to be recorded are *Lesbian/Woman, Society and the Healthy Homosexual*, and *The Gay Mystique*.

The recordings will be distributed initially through the Library for the Blind and work is being done to have them distributed nationally through the Library of Congress.

Gay Pride '75

BOSTON — At the first planning meeting for Gay Pride '75 held this week, it was decided to use a Bicentennial theme. Suggested title for the week's activities was "Gay Americans Bicentennial Celebration." The parade in Boston will take place on Saturday, June 21 followed by a week of activities culminating in the New York Gay Pride Parade on Sunday, June 29.

To add variety to the parade, plans are afoot to construct a float (or floats) using the theme of "200 years of Gay History." There are also hopes to bring together gay musicians to provide some "marching music."

Other suggestions for activities during the week were dances, picnics, a fair featuring crafts, arts, entertainment and information about gay groups; a candlelight march in memorial to gays killed during the past year; a Night of Gay History and Herstory; a panel discussion on coverage of gay news with invited representatives of media; coming out raps, a Community Night, and a discussion night zeroing in on major needs of the Gay Community in an attempt to "make it happen."

If you're interested in taking part in getting it all together, your help is needed. There are only about seven weeks to do it all.

The next planning meeting is on Saturday, May 3 at 2 p.m. at the GCN office.

R.I. Baptists Greet 20th Century

PROVIDENCE — Nine persons supporting the position that a homosexual can be a valid Christian, picketed the American Baptist Convention at the Central Baptist Church on Saturday, April 12. The picketers passed out "An Open Letter to a Rhode Island Baptist" leaflet in support of their stand.

Stating that there is a "Conspiracy of Silence" in the Church, a conspiracy having to do with the attitudes about Gay people in the Church itself, they charged that the "Conspiracy creates fear, terror, violence and dread for Gay people and for many non-Gays." They defined the "Conspiracy" further by stating that the "Conspiracy of Silence lays all the burden of dealing with homosexual feelings and feelings about homosexuals on Gay people."

The "informational picket" came about as a result of the creation of a task force to study homosexuality.

When the Rhode Island Council of Churches granted affiliate status to the Metropolitan Community Church in Providence, the American Baptist Churches of Rhode Island formed the task force to study homosexuality and its relationship to the church. The task force submitted their report to the Convention on April 12.

The open letter leaflet was not a condemnation of the American Baptist Church. It stated, "As a Rhode Island Gay Christian I find some sense of pride in the fact that Baptists in this state have had the courage to break the Conspiracy." The focus of the small demonstration was to inform the members of the convention of the stand by some of the gay Christians in the Church.

The report of the task force released at the convention stated that some members of the six-person task force "view homosexuality as a valid and

acceptable lifestyle for those who are true homosexuals." The report further states that, "These of our number feel that while certain texts in the Bible speak against homosexual acts, the Bible did not know homosexuality in terms of the modern psychological understanding of that word and therefore could not have addressed the subject."

"These members of the task force feel that recognition of a homosexual fellowship as a valid Christian church will, in the eyes of many, inevitably elevate homosexuality to the level of acceptable Christian behavior, and will tend to encourage experimentation in this direction, especially among young people whose sexual attitudes are still in the process of being formed."

The task force did agree on some points. "Homosexuals are persons for whom Christ died, and therefore are

like all of us, the objects of His love and have access to His grace."

"Homosexuals have often been mistreated, denied equal protection and due process under the law and we deplore and condemn both the structures and attitudes which tend thus toward their cruel and even brutal treatment."

In conclusion, the task force stated that "such a fellowship would radically offend the beliefs of a vast majority of our Rhode Island Baptists and would serve seriously to divide and weaken our convention." They further stated that they could not recommend to the convention a position on homosexuality at the present time, but would continue to function until the next convention. They suggested that each church should study the issue and submit its conclusions to the task force for the 1976 convention.

Sexual Minorities Conference

BOSTON — Some 80 persons attended the first Boston Conference on Alternate Sex and Gender Lifestyles on April 19 at Emerson College. The all-day conference, sponsored by the hotline Community Sex Information in cooperation with Ariadne Kane, dealt with transvestism, "transgenderism," and to a lesser extent, transsexuality, and drew professional and volunteer counsellors and interested individuals (including about 15 TVs, TGs and TSs and a number of gay people). All the discussion dealt with biological males, since female TVs, TGs, etc., are more rarely known.

Several points emerged from the conference. One was the difficulty of fitting a particular person into a particular category, due to a mixture of "fetishist" and "gender identity-derived" feelings leading to cross-dressing.

Another point was the severe stresses and isolation experienced by many in these lifestyles, leading to as yet little "fetishes-are-far-out" or Transvestite Liberation positivism. For example, the transvestite speaker, Betsy, said that "At the pseudotransvestite stage, where a person shows interest by reading the TV literature but doesn't dress, it might be manageable or curable." She felt that the fetishist, who wore only a single item or two of the opposite sex, could also be curable, while the TV who dressed more fully might not be. "There," she noted, "it is a problem of management, like arth-

ritis." When someone from the gay community questioned this, she rescinded the word "cure": "not cure, but riddance, if you will."

The next speaker, Paula, a transgenderist from Washington, D.C., took a less severe approach, but it was still a question. "Do we have to be cured?" she asked, "or is it a matter of education of the public?" On the other hand, Ariadne Kane pointed out that "the very fact that they appear and speak here is a positive statement."

Renee, a drag queen from Boston who replaced a speaker on transsexuality who could not attend because of illness, went through a period of believing herself as a male, a gay male, and says, "There is only one Renee 24 hours a day". I hit this point along the scale (from masculinity to femininity) and I'm happy here."

Attorney Richard Rubino, of Rook, Roth and Rubino in Boston, spoke about the laws relating to cross-dressing and change of gender identity. Massachusetts, New Hampshire and Vermont have laws prohibiting the use of disguise to perpetrate a fraud, and various cities may have their own ordinances about cross-dressing per se (Boston does not). A city's law department should be asked through an attorney about such laws. As to change of identity, under common law you change your legal name easily, but a change of sex designation, of importance to transsexuals, is another problem. The Massachusetts Bureau of

Vital Statistics, for example, will not change the sex of a transsexual on the birth certificate (although one might be able to get Probate Court to order this done); in fact, Illinois is the only state having a specific form for transsexuals to fill out to get a new birth certificate. Dr. Michael Fleming, a professor of psychology at Boston University and on the staff of Gender Identity Service, emphasised his view of the importance of a preoperative transsexual's analysis of her expectations from the operation, to avoid possible depression afterwards. He also said that peer support groups were now emerging as an important function of the G.I.S. He also believes that for fetishism and possibly transvestism, aversion therapy can work for those who really want it to.

The format of the conference combined lectures with small group discussions involving some eight to ten people including one or more resource persons. The conference was the second of its kind in New England. The first was last December in Newport, R.I.

Three Die in Montreal Fire

By James Thorpe

MONTREAL — Three men died in a fire April 12 at the Aquarius Baths, located on Crescent St. in downtown Montreal. The fire, which broke out about midnight, completely destroyed the four-story building, which was occupied on three floors by the baths. Most of the patrons escaped with few injuries, but some are still hospitalized, recovering from serious burns.

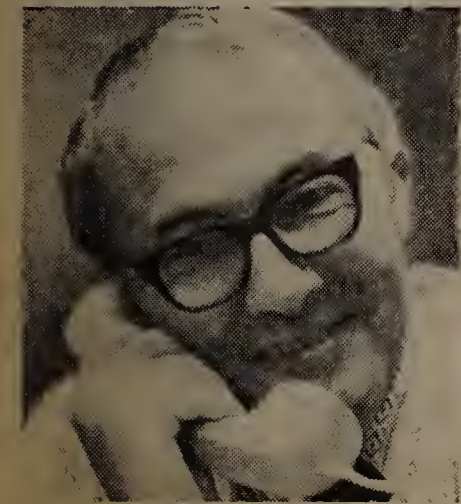
The city arson squad is still trying to determine the cause of the fire, and told GCN that no comment could be made at this time. Lorne Halliday, manager of the sauna, told GCN that he had no comment to make about the fire or the possible rebuilding of the baths.

The baths were subject to a massive raid just over two months ago, when 35 patrons were arrested. Hearings on the bust are to be resumed April 25.

The congregation of the Metropolitan Community Church of Montreal dedicated their April 13 service to the three victims and their families.



Ariadne Kane speaking at the Alternative Sex and Gender Lifestyles conference. (photo by Jim Ashe)



Sen. Allan R. McKinnon (D-Weymouth), head of the Joint Legislative Committee on Commerce and Labor, and a sponsor of this year's gay rights legislation.

Bills Get Report

BOSTON — House bill 2848 (S.272) was given a unanimously favorable report from the Legislature's Committee on Commerce and Labor last week, and was sent to the House Clerk for placement on the House calendar. The bill had originally been expected to receive an 18-4 favorable report, with four members dissenting, but committee staff director Robert Barry told GCN that it was decided that the committee's report should be unanimous since the two chairmen, Rep. Richard H. Demers (D-Chicopee) and Sen. Allan R. McKinnon (D-Weymouth), will be carrying the bill on the floor of their respective branches.

H.2849, a more limited bill banning discrimination against gays in state civil service positions, also received, as expected, a unanimously favorable report from the Joint Public Service Committee, and will be carried on the floor of the House by Rep. Richard E. Landry (D-Waltham), who chairs the House Public Service Committee.

H.2944, a measure repealing the centuries-old Massachusetts "sodomy laws," was "committed for further study" by the Judiciary Committee. The committee staff, however, said that this was not an attempt to bury the bill. GCN learned that the two heads of the committee, Rep. Michael F. Flaherty (D-South Boston) and Sen. John J. Conte (D-Worcester) were reluctant to give the bill a favorable report, but were even more reluctant to offend two supporters of the bills, Atty. Gen. Francis X. Bellotti and the Massachusetts Bar Association.



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LETTERS



Medicinal Rhubarb (*Rheum officinale*).

comments

To GCN:

Recently I had a V.D. test taken, at my request, at one of Boston's most "reputable and professional" health clinics.

Though I have had infrequent (two to be exact) sexual "contacts" in the last three months, (I know that should go in Ripley's Believe It or Not for many of you) I decided that I would have a routine V.D. test as I was seeing my doctor anyway, despite the fact I had no V.D. symptoms. Early this week, to my surprise and psychic discomfort, I received a call from my doctor's nurse to come in for shots as my test was positive for gonorrhea. I went in and got the treatment alright! The typical treatment trip that many of us get that go to Boston's so-called medical "professionals."

Though the nurse was gentle as could be expected in giving me the double-whammy of penicillin, when I asked the doctor a logical question I wasn't particularly pleased (actually I was angry and felt uncomfortable) with his reply. I said, "Doctor, I have been sexually out in gay life almost ten years. I've observed that I have gotten V.D. more than most of my friends and acquaintances in spite of the fact I have much less sex than most of them. Are some people more prone to V.D. (specifically gonorrhea) than others?"

His answer was, "Well, it's a matter of selectivity, I would say." I left the clinic without any other advice or instructions pertaining to my treatment, knowing I would go elsewhere in the future for such matters if and when I had to. I left there with feelings of hurt and guilt. I have decided to write an open letter to GCN in the hope that more people who have been treated ignorantly or harshly etc. by various medical "professionals" (but swallowed their anger and/or guilt feelings) and stayed silent will write letters to GCN and the medical people concerned will be more outspoken to nurses and doctors. It's your life — not theirs!

Name withheld by request

canned

Dear GCN,

I would like to bring to your attention the removal of a barrel in the Boston Common. Over the years I have picked through it, I have found many homosexual magazines, Playgirl, Advocate, Q.Q., Maverick, Sports Illustrated. I dig basketball players. It is my contention that the Park Dept. has removed this barrel because of its homosexual contents placed there usually at the end of the month.

I protest this action and demand that my "gay" barrel be immediately returned to the Boston Common near Beacon and Charles streets.

Gay "pickings" to all,
Stuart M. Kingsley

P.S.—Your paper needs humor. This would help. And it's true!



BLUE FLAG

bleeding

Dear GCN:

I am amazed at the hypocrisy expressed in this week's editorial. I am sick to death of the patronizing, "bleeding heart liberal" approach that many of you have to a problem that does not really affect your lives.

Why hypocritical? We deplore the violence, the crime and the wanton murders that we have definite proof emanate from Jacques and The Other Side. We turn the page and read an editorial saying we must "defer judgment on this situation until all avenues of compromise are exhausted." We go back a few issues and read Charley Shively's eulogy of "Kerry Village" and the good old days.

Why don't we defer judgment until a few more sisters and brothers are murdered? Why not defer judgment so that we may go on living under the control of the underworld. Let's once again, as so many hundreds of times in the past, knuckle under to their threats. Let's show them that we are still afraid and don't really want to liberate ourselves so that we too can walk the streets in safety.

I am a "working class dyke." I was born in a state hospital and spent the first two years of my life in an orphanage. I tell you this only to convey to you that I can dig the plight of the "legitimate sexual minority members of our community." HOWEVER, I have a word for the total gay community. I have a word for those who do not know the total situation. When are you going to grow up, take off your lavender colored glasses and realize that there are other people out there in the world besides ourselves. Beyond the purple horizon, outside of the gay community is a real world and if we want them to accept us then perhaps it's time we at least acknowledge their existence.

Sheri

disgusted

Dear GCN,

This is in reference to an event in the Calendar of April 19 [GCN Vol. 2, No. 42]. Specifically: Saturday, April 19—Dance to benefit The Lower Cape Women's Center, at the Provincetown Inn, Provincetown.

Well, this was not a gay dance. Please do not advertise events that are for the general heterosexual public. How disappointing!

Concerned and disgusted,
Phyllis Hoffnar

[Editor's Note: This was not advertised as a gay dance.]

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conference cont'd

Dear GCN:

Now that all the furor and adverse publicity has died down, I feel a strong urge to communicate my feelings about what has been said concerning myself and my co-workers, Ms. Carole Walter, and Frank Zampiello of the 1975 New England Gay Conference recently held in Provincetown.

To say the least, I found Skip Rosenthal's comments and concern for his gay brothers and sisters who attended the conference to be a bit ludicrous. Those of us who worked on putting the conference together put an unlimited amount of energy and love into our work. Mr. Rosenthal attempted to discredit our work by insinuating that we were without experience in the gay movement or at least in coordinating conferences. Not true, any of it. For myself, I have put in nearly four and one-half years of struggle and work for the gay movement. Most of my time was spent *changing* the system that has oppressed gay people. Much of my time was spent in courts, jails and on the streets making sure that gay people got a fair shake with the police and undercover agents in Cleveland, Ohio, and the surrounding areas. Most of my work was with gay men and the group that I co-chaired for nearly three years was 80% gay male. Most of those men still have a high regard for me and my work. Mr. Rosenthal also stated that Carole and I were "foreigners." For myself, I was born in Boston, raised in Louisburg Square and of an old Boston family. The time I spent in Cleveland, was spent as a graduate student and lecturer at Case Western Reserve University. During that time I also became political. Does any of that make me a "foreigner"? Perhaps all student organizers should withhold their politics and stifle their urge towards liberation until they return to their homes. Perhaps there is no need for organizers on any level. I wonder where the gay movement would be if gay people limited their activity to their home ground? I might also add, that during my time of leadership in the mid-western region, I also was chosen by an all male committee to coordinate and chair the 1974 All Ohio Gay Pride Conference. The previous year, I was also a member of the All Ohio Gay Pride Committee. It was during 1974 that I also coordinated one of the largest conclaves ever held for women in the mid-western area. My experience goes on and on, my integrity unquestionable. I believe that credentials are necessary when one undertakes such a project as the coordinatorship of any conference or group, and am therefore frankly upset that mine were not asked for and that instead someone like Mr. Rosenthal, who incidentally did not make any

attempt to join in on the conference or its workshops, would attempt to discredit either myself or my co-workers. Both Ms. Walter and Mr. Zampiello have unending experience in conference work as well as movement work. Personally, I have never worked with more competent people.

Factionalism is something that I refuse to even deal with at this point. Because Mr. Rosenthal failed to attend the workshops or the closing work session, he has no room to attempt to explain what went on. The main focus in setting up the ongoing conference committee and suggesting that separate committees be formed prior to the initial meeting that kicks off the planning for next year's conference, is to facilitate getting through the "garbage" that come down whenever men and women attempt to work together on a unified issue without first having their own priorities clear. Clearly, men know what is best for men, and women for women. My issues and priorities are not always male issues and priorities. Is that difficult to understand?

One more pot-shot before I close. In commenting on Mr. Damon's letter referring to "Stars," I am a bit confused. Clearly there are no stars in Provincetown or in any grass-roots movement. Those labels are reserved for the more glossy, glittering organizations with super-funding and lots of money for press agents. Most of the "stars" that I know can't begin to measure up to the serious minded, gut-level energy giving people who commit themselves to the real issues of the gay movement. There's nothing more real than jail or a mafia hood rapping on you in your own bar. Those of us who *know* about real liberation know there are no "stars." Perhaps Mr. Damon was star-struck after having spent to much time away from the coordinating committee of the 1975 N.E. Gay Conference and in the company of people whose only donation to the conference was to offer conflicting entertainment during workshop hours at a cost not to themselves but to the people attending the conference.

With love and liberation,
Ann D. Weld-Harrington
Provincetown Gay Alliance
Nat'l Coalition of Gay Activists
Advisor and board member, N.E. Ohio
Gay Activists Alliance

poet pan

Editors, GCN:

[Re: Tom Myles review of the Good Gay Poetry Reading.]

How I feel about his pan in GCN/It's too much for this one faggot to take/And diction, did the critic mean he couldn't distinguish between uht-see-what-see, come a-gain and mish-shoo-gunner/or was he just trying to create a mish-ee-gas-a-roo/and it's be bop baby not jazz/ing you, man. And was David Smith's L Street Expose really a diatribe against the beach's pro-miscuousness or the local machismo habit-uities/

And the band baby, I mean wasn't that poetry or do you feel too inadequate to comment/I'll admit the music was a bit too loud for some of my reading, chalk it up to a lack of a PA system and maybe, possibly, my projection was a bit lacking/But while Bar-bar-a was bitching her wit doing the Fear Kashas (yiddish for four questions every little Hebrew is asked during a passover seder) some mishooganah was writing his review/

Seethingly yours,
Freddie Greenfield

Addendum: And what the hell has a male or female have to do with poetry. If its good poetry what's the difference who reads it or writes it. I mean really honey, your mother's peeking.

Quote of the Week

"I got a medal for killing two men and a dishonorable discharge for loving one." — A Vietnam Vet. [Reprinted from an article by Celt Grant, "Queer Fear," Morning Glory, Vol. 1, No. 1, April 1973.]



rural

Dear GCN,

Recently, GCN has advocated support of rural gays. However, GCN practices discrimination against rural brothers and sisters.

GCN has repeatedly asked for "checks or money orders" and even warned, "do not send cash." These rules are fine for urban gays who can walk to the corner bank. I am sure there are other rural gays, like me, who don't have checking accounts. Fortunately, GCN has always accepted cash from me. I only hope that GCN will stop printing these discriminatory regulations. Enclosed is a small, *cash* contribution.

With affectionate anger,
John Campbell

apology

Dear Friends,

We would like to explain to you why it has taken so long for us to release the album "Meg Christian: I Know You Know." We finished our work on the album in October and then turned it over to mastering labs and pressing plants to turn the tape we produced into a disc.

We had to reject their work seven times. They refused to take us seriously and insisted on giving us products which were noisy, scratched, and in general detracted from the high quality of the music.

We have learned that a small women's record company must replace clout with persistence — that is, until women can control the entire process of making a record.

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JONQUILS

bi-protest

Editor:

I am writing to voice my outrage at the recent People's Bi-Centennial Commission demonstration held in Concord.

As a gay brother I was very hurt at the way the "Gay Contingent" was handled. First, we were put down by the announcement, "snuggle up together, preferably with someone of the opposite sex." He reluctantly apologized after I threatened to have the stage stormed.

We were not allowed to speak. After all, I thought this demonstration was for the people. To me it looked like a selected few were in charge and took all the glory.

Peace and love,
Brian Harrison

love story

Dear GCN—Editor and Staff,

I am really pleased with the selection of the rhinoceros as "our" symbol. Some years back I had a truly touching experience with one of these creatures, and I want to share it with all of you.

I had some business with my veterinarian, who was also the vet of one of the largest zoos in the country. I drove down to his place of business and while waiting for him to do some tests I wandered into the nearest building, which happened to house elephants, hippos, rhinos, etc. As there was a rhino standing near the edge of its cage, I decided to find out what that rough looking hide felt like. So, watching carefully for any signs of annoyance, I stuck my hand through the bars and proceeded to rub her head between the eyes and the horn. She moved closer and closed her tiny eyes. The next thing I knew I was hearing a noise much like a small kitten purring. I never did figure out where in this huge, ugly head and body the sound was emanating from. It was a very soft and distinctive sound. I have cats that purr much louder, but it was definitely related to a purr. I was very impressed and could hardly wait to get back to my vet friend to ask about this unfamiliar animal that was so unmistakably loving. His answer to me was, "Oh yes, that's Bessie. She's a dear." I was pleased to know that her inner beauty was noticed and appreciated in spite of her physical outer ugliness.

A year or so later, on my next trip to the vet's lab, I mentioned that I thought I'd go over and say a word to Bessie and give her a little scratch. It was then that I got the sad news that Bessie had died of cancer several months earlier. I have shed many a tear over friends and relatives who have lost the battle with this dread disease, but I never thought I'd live to see the day when I would feel a twinge of pain strong enough to bring forth a tear for such an ugly creature after such a short acquaintance. There were many things involved in this brief encounter that are so typical of human callousness to animals as well as fellow humans that it is rather sad.

I just know that every time I get out my Rhino shirt I have to give it a loving pat, and every time I see one of our Rhino ads, buttons, etc., I think of Bessie and how privileged and happy I am to have known her — if only for a moment.

With love,

Swatt

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DID YOU SEE?

By Tony Caporaletti

THE LATEST IN PHOBIA?

Shampoo star Warren Beatty challenges a stereotype as the "blatantly heterosexual" hairdresser George. In his own words, "I wanted to challenge the assumption that a hypersexual character with women, a Don Juan, is a misogynist or a latent homosexual." And to prove it, according to *People Weekly*, he acts out George in real life. Recently he had a female still photographer fired when she turned down his repeated advances, but not before humiliating her to tears by publicly zipping down her slacks on the set. (*People Weekly*, Off the Screen, Apr. 14, 1975.)

THE WALTONS INFILTRATED?

"Nothing is sacred on T.V. these days, not even *The Waltons*. In a 1974-75 episode CBS ran, and with some trepidation, just re-ran, John-Boy left home for college and had trouble adjusting until a befriended by a campus "big brother," played by Michael Kearns. Seems the network just discovered — and hoped that its nationwide audience still hasn't — that Kearns recently published an autobiographical book of his bisexual escapades titled *The Happy Hustler*. To be sure, Michael had used his street name, Gracy Tracy Saxon, as the nom de plume, but the eight-page nude foldout in the Warner paperback edition was unmistakably Kearns." (*People Weekly*, Chatter, Apr. 17, 1975.)

A PROPOSED DEFINITION:

Glitter funk: "It mostly meant that two guys came in drag as Ann-Margret, three arrived as Barbra Streisand, each in a different hairstyle from her early shoulder-length Sassoon to her recently stripped blonde madonna and Ali MacGraw skullcap look. (Blair Sabol, *The Village Voice*, Mar. 31, 1975.)

AND THE LATEST IN STRAIGHT-ROCK-REVIEWER FLATTERY:

"New York may have celebrated 'Tommy's' triumph in a subway; L.A. had theirs in a sewer. Actually, it was a gay discotheque called Studio One. The idea was to have a bash as low-down trash, flashy as you could get. And since glam-gay (sic, another new definition) seemed to be the order of the day, Studio One was ideal, even though it did smell like a locker room . . ." (Blair Sabol, *The Village Voice*, Mar. 31, 1975, from his review of the opening of "Tommy" in L.A. Mr. Sabol, your homophobic slip is showing through your radial-chic bullshit.)

THE ELUSIVE DRAG QUEEN:

"Jerry Dean Michael, the broad shouldered 200 pound fugitive car promoter who uses the alias Elizabeth Carmichael, was taken into custody yesterday.

"Michael, 47, who has eluded authorities for 13 years, was arrested by FBI agents as he tried to sneak back into a home he rented in a Miami residential neighborhood . . .

"Police said Michael, posing as Mrs. Carmichael, gained national attention with claims of developing a three-wheel car that could get 70 mpg of gasoline . . . The bubble burst when Michael and nine associates were indicted in February on charges stemming from an alleged phony stock deal." (*Boston Globe*, April 13, 1975.)

THE BRAND-NEW SIN?

"Discrimination with regard to affectional or sexual preference is 'morally wrong' according to a recent statement by the Governing Board of the National Council of Churches." (Majority Report, *Hot Flashes*, Apr. 5, 1975.)

Ann Landers responding to a question as to the difference between a homosexual and a bisexual: "Dear Ev: That whole scene is like playing tennis without a net. It's too far out and totally incomprehensible to me." (*Boston Globe*, Apr. 15, 1975.)

BETTE MIDLER'S COMEBACK?

"I was sitting around getting very chubby for a year. But I was having the time of my life. I was bruised and battered and I needed a rest. So I went to Paris, France, to become very elegant and I failed miserably . . .

"Her Clams on the Half Shell Revue opens on Broadway next week, with Bette wearing a sarong . . . ticket sales topped \$200,000, breaking her own Broadway record." (*Time*, *Newsweekers*, Apr. 14, 1975.)

HEPBURN STATEMENT:

"What I think is behind all this pornography we're seeing is impotency," huffs Kathryn Hepburn. "If a man is a man — if he's sure of himself and knows what real love means — he doesn't need porn. Impotency and homosexuality are rampant in this business. No healthy man would look upon sex like that." (*Boston Sunday Globe*, *Parade Magazine*.)

[DID YOU SEE . . . ? welcomes your clippings from the straight media. If something enrages, informs, or sends you into the heights of intellectual orgasm, send it to us c/o Box 1952, GCN, 22 Bromfield St., Boston 02108.]



Deadly Nightshades playing in front of the Boston City Hall, Wednesday, April 23, for National Secretaries Week and to announce the release of their record on Phantom Records. (photo by Ray)

Abzug Bill Growing in Mass.

By DAVID BRILL

BOSTON — Support for H.R. 5452 (formerly H.R. 166), the national gay rights bill filed by U.S. Rep. Bella S. Abzug (D-N.Y.), is rapidly growing among members of the Massachusetts congressional delegation. To date, two Bay State members of Congress, Reps. Michael Harrington (Sixth District-North Shore) and Gerry Studds (Twelfth District-Cape Cod-New Bedford) have joined the list of co-sponsors of the bill.

Rep. Thomas P. O'Neill, Jr. (Eighth District-Back Bay, Cambridge), House Majority Leader and heir-apparent to the post of Speaker of the House next year when the current speaker, Rep. Carl Albert, is expected to retire, has also expressed qualified support for the bill. O'Neill said that his support for the bill will depend on the report given it by the House Judiciary Committee. "It is always my policy," O'Neill told GCN, "to support legislation favorably reported by standing committees of the House."

Rep. John Joseph Moakley (Ninth District-Boston) reserved comment on the legislation, stating that he will give it consideration should it come before the House Rules Committee, of which he is a member.

Sen. Edward W. Brooke told GCN that members of his staff "have been meeting with various parties interested in seeing this measure enacted into law." Brooke said, "I am most inclined to support the nature and intent of this most important legislation."

Brooke, however, said that he would withhold final judgment on the Abzug bill until it is reported out of the Judiciary Committee.

Sen. Edward M. Kennedy is a member of the Senate Judiciary Committee, but GCN has been unable to contact him regarding the bill. Kennedy, however, has stated on several previous occasions that he would support such a bill.

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SOS from 'CAS

By Jack Armstrong

BOSTON — Gay Media Action has joined the renewed protest against a proposal to put four hours of religious programming daily on Cambridge radio station WCAS.

The controversial proposal has been filed with the Federal Communications Commission by Wickus Island Broadcasting, a Maine-based firm that hopes to purchase the station from Kaiser Broadcasting Co.

The proposal in itself would not necessarily force the cancellation of Closet Space, the weekly gay radio show produced by Gay Media Action, or the numerous other community affairs programs on WCAS. But Gay Media Action and other media watchdog organizations fear the four hours of religious programming might someday be expanded at the expense of the station's present folk-rock music format and extensive community affairs programming.

In an affidavit to be filed with the FCC, Gay Media Action states that the proposed change "is the first step in a decreasing community access to WCAS."

The affidavit, signed by Gay Media Action chairperson Ellen B. Davis, explains that four hours of daily religious programming would "destroy the credibility of WCAS with its audience and would drive away the audience Gay Media Action is trying to reach."

Gay Media Action feels a reduced listener audience would give Wickus Island Broadcasting justification for possibly taking the show off the air.

Wickus Island Broadcasting is the second potential buyer that has proposed religious programming for

WCAS, which is the only AM radio station in Cambridge. A year ago Family Stations attempted to add the station to its chain of fundamentalist religious stations.

But a surge of protest by listeners prompted Family Stations to back away.

David Misch, an organizer of that protest, says he is "shocked and horrified" that Wickus Island Broadcasting is also proposing religious programming at the apparent expense of the station's present format.

He says a petition to deny the sale to Wickus Island Broadcasting will be filed with the FCC in hopes of obtaining a public hearing on the issue. If the FCC turns down the petition, he says, a lawsuit will be filed to prevent the sale.



Mescal-button (Lophophora williamsii). — One third natural size.



Atty. Francis J. DiMento representing Jacques and The Other Side, addressing the Boston Licensing Board at the hearing April 24 in City Hall. (photo by Ray)

Bay Village Bars

(Continued from page 1):

Doyle, Commanding Officer of the Intelligence Division, was the next to testify. Doyle, a 28-year veteran of the police force, spoke at length of his long association and knowledge of the problems emanating from the two bars, and cited several personal visits he had made to the bars to note various violations. Under cross-examination from DiMento, Doyle admitted that he had conferred with former Deputy Mayor Robert Kiley and Mayor White regarding the Bay Village bar problems.

DiMento further brought Doyle to acknowledge that the police keep an active file on every "drag queen" seen in the city of Boston. The list, made up of FIO's (Field Interrogation/Observation reports), is necessary, Doyle said, "because drag queens often have criminal records and they have a pattern of attracting wierdos."

A 17-year-old Brighton woman spoke of how she had been served twenty or more times in Jacques, and never asked for identification. She also testified that marijuana and various narcotic drugs were often on sale in the bar's women's lavatory.

Board member William F. Arrigal asked the young woman if she has been served in any other bars in the city, and she answered by citing the names of Katy's and Yesterday, which are also owned by the Varas. Arrigal, after the audience laughed following her answer, said he was sorry he had asked that question.

Cyrus DelVecchio, a local property owner, as well as a police officer from District One, also testified.

Future hearings will deal with each of the 21 specific charges, which include drug offenses as well as license violations.

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 - Health Workshop
 - Rural Gays
- 2:00 p.m.—Androgyny & Literature
 - Third World Gays
 - Coming Out Workshop
- 3:30 p.m.—Poetry Workshop
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CROSSING SEXUAL BORDERS

Interview with Three Male-to-Female Transsexuals

By TOMMI AVICOLLI

A male transsexual is a person who believes himself to be a woman and wishes to undergo a sex change operation in order to become that sex. Transsexualism differs from transvestism in that one essential fact — transsexuals want to be biological women; transvestites merely dress as women (or in women's clothes) and may for periods of time live as women. The transvestite is more turned on by the idea of donning women's clothes and acting as a woman for a period of time (which may be as short as a night).

For the male transsexual, there is no doubt that he is not, in fact, a woman. Any attempt to deny this essential fact denies the very definition of transsexualism.

Looking at the lives of three transsexuals whom I have had the opportunity to interview, I want, above all else, to probe into what being a woman means to them — not so much becoming a woman, as that frame of mind and body which, for the male transsexual, is the woman he believes himself to be (and which by virtue of this fact he is).

Psychological research on transsexualism often involves two basic ideas. First, psychologists always seem to assume that all transsexuals are alike; a prejudice to be avoided. This is not to say generalizations are not possible, only that they must be made with extreme caution. Second, whole schools of psychology deal with the causes of transsexualism. There is nothing wrong with searching for causes. However, the idea that transsexualism is a "deviation" is behind a lot of the probing.

My own opinion in the matter is that transsexualism is as healthy and normal as any other sexual preference — for example, as heterosexuality or homosexuality. Psychologists usually attribute transsexualism to dominant or overbearing mothers, or a mother who approves of her son's early cross-dressing or effeminacy. This same argument has been used as an explanation of homosexuality in the male. I think it is a simplistic argument, to say the least. It doesn't hold up, especially in those cases in which the child's effeminacy was discouraged or punished severely, and yet he still shows transsexual leanings.

I do not particularly wish to explore causes at this time. My main objective is to let the three transsexuals speak for themselves on what they are all about. I have decided from speaking with them that what they are mainly about is being women.

The people I have interviewed are:

Carolyn: Nineteen, black, she fares from a non-church-going middle class Baptist family in which strict roles were enforced. She has two brothers, aged 38 and 22. She comes from Philadelphia.

Heather: Twenty-two, white, also from a Baptist background, her parents were divorced when she was young. She has one brother and a half brother. She is from Bucks County, Pennsylvania, but now lives in New York.

Sandy: Twenty-two, white, she was raised a Catholic; her mother is widowed. She has one brother. She comes from Bethlehem, Pa.

Carolyn is tall, thin, wears a light brown wig and a casual woman's outfit. Her mannerisms are natural; her makeup light and comfortable. She

doesn't seem very self-conscious about her body movements, even when in drag. She comes off very realistically "feminine." Definitely not overdone.

We talk about a number of things. I want to know when she first began to think of herself as a woman. What were the circumstances? How old was she?

At the age of three she began to become "aware of the different sexes — I had this fascination for my mother's clothes." She used to "jump" into her mother's clothes, particularly her spiked heels and lipstick. Once her mother caught her and beat her. This made Carolyn realize that she had to keep her dressing up a secret.

At three, "I was convinced I was a girl." She thought she would develop breasts and have babies, as her mother had done. A recurring fantasy in her early life was of having babies.

"When I was twelve, I found out the male role in procreation . . . I refused to believe it . . . I didn't want to believe that men had anything to do with bringing children into the world . . . I didn't want them to have anything to do with it."

At five or six she was "running into the bathroom . . . using a towel . . . making that into a skirt." It was safer in the bathroom, too, away from her mother's scolding eyes. She found comfort in the towel, it made her feel more like what she wanted to be — a girl. She says her desire to be a girl was on her mind all the time.

I ask her: "Have you ever identified with boys?" She pauses. "Never," she asserts quite definitely. "Not with anything boyish at all?" I wonder. She pauses again. "At eight I knew I had to play the role," she says and proceeds to recount how she once "learned" from television that little boys were supposed to hate little girls. For a while after that she went around telling everyone she hated little girls, when actually she didn't hate them at all. She preferred their company. She resented being forced to be with boys. In junior high school, however, she sat with the girls. She says she just couldn't identify with the "rough and tough super butch boys."

"What kind of toys did she play with as a child?" I ask next. "I played with dump trucks and stuff," she recalls. She wanted to play with Barbie dolls and kitchen sets but "I couldn't have them." She used to create toys to satisfy the need in her life for more "feminine" things. Once she took some rope and made a wig by cutting it into strips. She used to stare for hours at the Sears Roebuck catalogue her mother had, particularly envious of the women's items, the dresses and shoes and hats.

In grade school and junior high, Carolyn suffered much harassment because she was effeminate. She tells me she dreaded going to school and would use every excuse to stay home. Sometimes she would invent ailments. High school wasn't so bad because she attended the Parkway program in Philadelphia, which is a more progressive school.

I'm curious by this point whether she considers herself — or has ever considered herself — a homosexual? "I thought of myself as gay for a while but I'm not comfortable with it." She calls herself a transsexual now. Yet she contends that gay includes everything that's not a "straight-identified life style." Thus, in a way, she is "gay."

Carolyn has had sex only with men. She has expressed an interest to making love to women, but only after her

change. She doesn't feel inclined to it now but believes she might after her sex change. Why? A lot of it has to do with her belief that women are more sensitive, more loving. She sees men as being rougher, less sensitive — especially straight men.

We begin talking about what a woman is. I ask her what attributes would she ascribe to a woman? What characteristics are "womanly"? She scolds me, telling me: "I'd rather not do it . . . I consider it sexist." How so? She feels ascribing certain characteristics to a certain sex is limiting to that sex and therefore sexist. She doesn't feel there's a tremendous amount of difference between the sexes. For her own personal life, the main difference, in appearance anyway, lies in wanting to have longer hair and to wear women's shoes because "I can't stand men's shoes." She says she feels comfortable in dungarees; and she doesn't mind wearing men's pants.

"Carolyn, how important is beauty to being a woman?" I ask. She reflects for a moment; then, "Not as important as I used to think." She doesn't feel it important to dress up just to please some guy. She dresses for her own pleasure. It's important to look "comfortable, not put on, important to feel good about yourself . . . Beauty often means competition which equals being the best object you can make yourself into. It's important to feel comfortable with the way you look."

Well, then, what is essential to being a "woman"? She rambles a bit on this one; she pauses a lot; she's not really sure how to answer it. ". . . being willing to be sincere and loving and being able to just . . . give a great deal . . . (and) get it back, too . . . (to) care for somebody . . . (and) put together a nice home . . ."

From her point of view women are more caring and feeling; they're sensual rather than sexy. (She defines sexy as something "naughty and bad," at least in the eyes of society.) Carolyn considers herself a feminist. She has been active in both women's and gay activities. She resents being called a "girl" and prefers to be thought of as a woman. Whenever someone says girl to her, she corrects them, because it's important to let them understand the difference. Her stand on feminism is perhaps surprising because most people assume (due to the prejudice of the media and popular lore) that all transsexuals are into a very traditional feminine role. I have not found this to be true, although a great deal of transsexuals dress and seem to convey traditional images of women.

Heather is tall, white, has light brown hair just touching her shoulders. She carries herself more elegantly than Carolyn, yet her mannerisms are not exaggerated. She wears a tied-up blouse and dungarees; she is wearing heavy brown eye shadow and blush.

Heather's history is similar to Carolyn's. She, too, identified with the opposite sex early in life. At four, she claims she already considered herself a girl. "I never hung around with boys. I never related to them. I always wanted girls' stuff." Like Carolyn, she got into her mother's things — mostly jewelry and shoes. While Carolyn's mother disapproved of her behavior, Heather's was indifferent. She once bought her a doll to play with.

Despite the growing awareness of maleness, Heather never identified with boys. However, whereas Carolyn mentioned that she was bothered in school for being effeminate, Heather never was. No one seemed to notice

that she was "different." At fourteen, she read about Christine Jorgensen and was "fascinated by it." She then "tried to find out more about it."

She does not consider herself a homosexual. She says she once did — back before she knew for sure she wanted a sex change.

She has never had sex with a woman. She said she fought her transsexual urges for years. She thought she could live as a gay male, but time soon revealed the impossibility of such a prospect.

Being a woman for Heather means living fantasies she had as a child. It also means "being myself." Being a woman does not mean any real drastic personality change; she still "talks and acts the way I did before." No personality change, but a change in clothing, in physiology — the release of a lot of pent-up emotions. It's a very natural thing for Heather to be a woman, as natural perhaps as breathing. She can't conceive of herself as ever being — or wanting to be — anything else.

We talk about how she perceives women in general. A woman should do "whatever's right for that person." Women should "dress as they feel." As for herself, she wants to "look a certain way . . . I wanna look as good as I can."

Beauty is more important to Heather than to Carolyn, but it's not essential. The most important thing for her right now is to be accepted as a woman — "not to be doubted." She says she still has a basic insecurity about whether or not she is passing as a woman. Many transsexuals and even more transvestites are concerned with this problem. Passing as a woman can often be an anxiety-ridden task — especially if the transsexual doubts her femininity and sees herself as having a lot of masculine qualities, which are considered undesirable. Transsexuals tend to overcompensate in order to come off "feminine." It is only after they become convinced that they are "passing" that they feel comfortable dressing more casual. One can frequently tell a beginning transvestite or transsexual by the way they are dressed — often in outdated styles, and with too much makeup on.

Heather is confident now. Her walk is often arrogant. It's strong, defiant. She carries herself like she owns the street. "In public places I won't worry. I have confidence in myself that I do look like a woman."

She doesn't always feel the need for makeup either. Once she used tons of it. But that was before the hormones, and before she attempted living as a woman.

Heather considers herself a feminist. She resents being cast into a strict role — for her, womanhood is fluid. It's what she wants to make it. It can be the super glamour trip one day and the shy coy bit the next. She doesn't necessarily resent being called a girl — yet she doesn't like the implications of the word, the fact that it makes her an eternal child. She's anything but a child. She emphasizes she wants to be a woman. "The people I hang with are not into liberation, but when I'm with more intelligent people it does bother me (being called a girl)."

Heather, like a lot of transsexuals and transvestites, knows the difference between the street world and the world of the intellectual liberationist. Street queens (gay transvestites) and transsexuals often cannot afford it. It's their business to be sex objects, sometimes to reduce themselves to commodities in

(Continued on page 12)

Transvestites Speak for Themselves

These pictures were taken at a transvestite/transsexual conference. At this conference people spoke about the subculture, and about their views and society's views of it.



Identity change is a large gray area, but where there aren't laws a Probate Court judge can order the City Clerk to change records.



photos by Jim Ashe

Some are "tapestry TVs." They're happy there. They just want to find some friends to talk to and socialize.



Stoller . . . he thinks its a passivity vs. aggression thing. He never says where he gets his data.



. . . a lot of theories. I guess you have to talk to a lot of people and find out what makes them tick.



Here's a great fallacy. When you win, you don't lose.

. . . he may start going to drag balls. That confuses the gay community!

FAT LESBIAN BLUES

By BETH [Slugg] GAMMO

Lesbian women, you have known, and like very much, have oppressed the "FAT" lesbian. Yes, I mean you. More than you realize. In such ways as: Being very affectionate towards you: Lovey dovey towards you until you would like to promote your intentions. By saying something in this context : I would like to see more of you in the near future. Such as dinner Friday night. Do you want to see my etchings. Answered as such: Let's just be friends; I like you but . . . ; ASK them to visit, so you could know each other better. Which they agree to come over but never show. Once you could accept an excuse, but four times. No way. This is the type of woman who plays up to you, then hits you in the face with a brick wall. You suddenly realize that you are not the lovable person they claimed you to be.

Try putting yourself in our shoes. Try being a heavy, as in fat gay women. Who needs a lover to share her thoughts, who does not realize when a pass is made at her, because she is used to being used for her good heart and giving herself to make others happy. Life seems to be going backwards, as if she was young again. Those days people called her names to her face. These days society does not have the nerve to speak the truth. To top it off, her roommates fuck her over. The cause is the overweight loneliness. Lonely because society says women should be shapely and beautiful. Lonely for someone to honestly care for her.

Overweight people have been known to have hearts bigger than a house and good natured. People do *not* realize

that, this is a very painful, hurting, inside more than you can imagine. More than can be *expressed*. Overweight people have been seriously injured themselves, mentally and physically. This action can be formed by society's way of thinking. Women freaking out, attempting suicide, or take dope to run from society's reality of every days rejection. Society is what's hurting the "Fat" people because, society has formed life to reject overweight people!

Other ways to express our hurt, may be as such: Who the hell are you, you the society, to oppress me (the overweight person). There is a person under this fat, who has feelings like anyone else. We feel pain, love, hate, aggravation and frustration like you. We have ideas, work, and can make suggestions. Our two legs, arms, eyes, nose and mouth have the same functions as yours. We might feel good about our weight. Why can't you accept us.

The pain may not show in our faces. In our hearts we can see the right through you, the society of gays. It hurts to know that you are being used and not say anything; nothing because of that dark loneliness. We see what you are doing, but don't say.

As the late Witch sang: "Misused and abused woman's blues. What do you got, what do you got in your heads."

On Hazel and Alice: "I tried to be the kind of woman you want me to be," and "Made to please, not to tease. The custom-made woman blues."

Think about it.



Connections

by Avi

"I'm sorry. I know you're mad at me."
 "I'm not mad."
 "Sure you are."
 "I'm not."
 "You're mad because I didn't call you."
 "At least you know why I'm mad. That hurts more."
 "You are mad."
 "I know I shouldn't be, we're not lovers."
 "I did it on purpose."
 "Why."
 "I wanted to see how long it would be till we saw each other."
 "You didn't call."
 "I thought we'd see each other the other night at the meeting."
 "I was busy."
 "It doesn't matter. We're here."
 "I know."
 "When you walked in, I got a lot of good feelings."
 "What kind."
 "Like I really missed you."
 "I missed you a lot."
 "Are you still mad."
 "I guess not. I could have called you more."
 "I did get your messages."
 "You just didn't call."
 "Yeah."
 "Oh."
 "I did miss you. I just wanted to wait."
 "It's okay."
 "I like you."
 "You know how I feel."
 "I do. I'm glad."
 "Are you busy after this."
 "You didn't have to ask. I was hoping you'd come back with me."
 "I told myself before I got here that I wouldn't, but, it's so good being with you again."



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ON THE HORIZON

By LESLIE CHRISTIAN

Far from being cloistered in the closet, Gay clubs in N.Y.C. are heralding in a new era of entertainment for their many patrons.

For years now, Gotham Gays have been demanding top quality entertainers at such posh night spots as **GRAND FINALE**, **BROTHERS & SISTERS**, **RENO SWEENEY'S** and the **CONTINENTAL BATHS**.

Due to the impetus of the Gay Liberation Movement, Gays in the big city are now receiving more for their hard earned dollars in the way of stellar calibre celebrities.

To be precise, *name attractions*. Names like **BETTE MIDLER**; she launched her fabulous career amidst the approval, applause, and wild-eyed cheers of the **CONTINENTAL BATHS** set.

N.Y.C.'s Gay lounges have taken on new performers, and injected new vigor into veteran entertainers' careers by giving them a place to start their show biz comeback.

CHITA RIVERA, **DOLORES GRAY** and **BARBARA COOK** performed to SRO audiences at the **GRAND FINALE** and **BROTHERS & SISTERS**. **PETER GENNARO**, a producer at N.Y.C.'s Radio City Music Hall, made his comeback as a singer at the **GRAND FINALE**, and received excellent reviews in the papers — trade, straight and Gay.

A short while ago **MS. MIMI HINES** was divorced from her show biz partner, former husband **PHIL FORD**. **Ms. HINES** had to begin all over again. She debuted as a single act at the **GRAND FINALE**. And in the process tore the roof off. The patrons loved her.

Gotham's Gay night spots are also attracting still-established stars, like singer **JULIE WILSON**. She enjoyed her stay at **BROTHERS & SISTERS** so much — "I groove on that audience," she said. **Ms. WILSON** has signed on for yet another swing.

And the competition for *name stars* is fierce. At the moment, **RENO SWEENEY'S** and the **CONTINENTAL BATHS** are in a bidding war. Both Gay niteries are after the incomparable **LIBERACE**. A spokesman for **LIBERACE** commented, "it's a question of which club can meet our price."

For generations, New York City has been the spawning ground of practically every new look, idea, trend and style which have come to influence Red, White and Blue America.

Gotham's Gay niteries are setting the pace by stamping Gay clubs as a respectable backdrop where the *stars* can perform.

Just a matter of time before *name attractions* begin making the Gay club circuit rounds on a nationwide basis.

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JOPLIN LIVES

A Review by ROSENJOY

You have to really love Janis Joplin to see this one: "Janis" at the Charles Cinema. The movie is nearly two hours of Janis performing. The films of her singing from early 1969 in San Francisco to late 1970 in Germany are shown in their entirety. There is no editing or montage; you get the whole performance. And Janis doing "Ball and Chain" three different times is shown. The point, of course, is to show the development of the artist over a period of time by presenting the art work, in this case the performance, rather than a discussion of the work.

Janis' development can be traced this way, but you learn little of the person behind the art, the woman that died mysteriously at 27 at the peak of an explosive career. You can see how Janis develops from a lead singer with Big Brother to the solo performer that leads her back-up group, Full-Tilt Boogie. You can see the increasingly expensive costumes, and the improved professionalism, but her powerful and emotionally-charged delivery remains high-energy, Joplin-crazy all the way. Actually, Joplin's performance does not change; it's just that the world discovers her and changes toward her.

Besides the cuts of performances there are filmed interviews, a sequence where Joplin records in the studio, and a picture essay of stills that closes the show. It seems as if the interviews were meant to show how Joplin changes; mainly they show how dull interviewers are compared to the lively, zany Janis. She makes mincemeat of Dick Cavett: "You're a swinger. I can tell by your shoes."

But some parts of interviews are revealing. When Janis goes to her high

school reunion, in plumes and furs and dark glasses, the reporters hound her to death. You begin to feel the pressures of stardom. Also revealed was "the little girl trying to win approval." Janis was not asked to Port Arthur's High School prom and you can feel that the hurt still rankles.

Other stardom pressures are shown in these sections. When she is recording "Summertime" in the studio, the men are trying to work out a problem

together. Janis has a suggestion, but the men treat her like a spoiled child and dismiss her suggestion. The men chide her when she will not listen to a playback; she giggles and settles down, anxious to please.

You have to read between the notes to understand this film. The one thing that comes across loud in stereo is the vitality of Joplin. The emotion and energy that she puts into every song is unbelievable. You can almost feel that

she died of too much energy; it is not surprising that heroin, the drug that takes you beyond emotion, was her weakness. But drugs are not mentioned in the film.

The film makes no attempt to give an interpretation of what happened in the life of the performer. Janis keeps saying that all she wants is to have a good time. And, for all Joplin lovers, the film will provide a good time with Janis.



Janis Joplin at the Newport Folk Festival in 1968. Picture is taken from *Janis*, written and edited by David Dalton for Simon and Schuster. The book is full of pictures, songs and revealing vignettes of Janis.

WORCESTER SWINGS

Friday Night at the Port O'Call

By ARMAGEDDON

If it is not known already perhaps the "Ports O' Call" and the "Mail-box" in Worcester have switched identities.

One Friday night the "Ports O'Call" had about 75 to 80 patrons in the 20s to 30ish group. (\$2.00 charge at the door.) Many couples, a few queens (one black) and *everybody* (but me) danced to non-stop music and psychedelic lights. A few of the slower tunes produced a very suggestive, arms-twined, bodies-locked undulating dance of fire. My psychic energy and adrenalin shot to an all time high at this. I had to turn away lest I suffer a cardiac arrest!

The interior decorating was not plush; captains chairs were at each table and swivel types at the bar. Those kind of chairs are tough and slippery for long sit-downs.

Heard one high-pitched 'lisph' from the direction of the powder room. Otherwise the place is orderly but loud.

No evidence of cuddling; quickie kisses after each dance.

Saw one see-through fishnet blouse on a non-svelte flabby six-footer (shaved chest), one sequin blouse glittered in the darkness but most of this younger crowd wore the tight jeans and high heeled shoes.

There were an abundance of trim, lean younger ones motivating around who never shut their motors off while the music blared continuously. They were a very appealing sight (sigh)! I hypnotized myself trying to catch a look from them!

No one spoke. You danced with the guy who 'brung' you. The only person



who knew I was there was the policeman standing at parade rest at the outside door. His gaze picked me up as I crossed the street to enter. I could not decipher his look as his radar locked on to me but I'm sure it did not read, "Come-on-a-my-house!"

Two bartenders were handsome and friendly. I had to leave. No older faggots in their 40s. Besides, it was a long ride home trying to keep that white line in the middle of the road in focus!

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CROSSING SEXUAL BORDERS

(Continued from page 8)

order to meet the rent or to survive the often rough ghettos in which they are forced to live. Frequently they cannot get jobs as women, or cannot keep them; the street becomes breadwinner, and principal place of social contact. Heather has seen both worlds — she has mingled with the liberation crowd and the street people. She understands that neither is better than the other, just that the liberationists have the convenience and the ability to work for change. It is curious that in New York during the famed Stonewall riots of 1969 when gays fought back against the police raiding one of their bars, it was mainly the drag queens who started and carried out most of the violence. Street people have more reason to be angry; they're the first to be harassed by the police. They have no jobs to lose, no prestige to worry about. They're on the bottom of the social ladder, so to speak.

Heather's views on men are similar to Carolyn's. "I would prefer to go out with a less butch man." She dislikes machismo in men and thus prefers the company of gay males. She describes herself as "outwardly aggressive and very independent."

Carolyn and Heather also differ from other transsexuals in their insistence in not being treated the way women have been traditionally treated by men. Harlow, the famous Philadelphia transsexual, once said she enjoyed having men open doors for her. "I've waited too long to have doors opened for me and cigarettes lit for me." Heather, on the other hand, feels that whoever is nearest the door should open it, for politeness sake only.

Heather identifies with the more glamorous types of women: Marilyn Monroe and Cybil Shephard. She once went through a period where she bleached her hair and tried to imitate Marilyn Monroe. Now she says she merely wants to be herself. Carolyn's heroines are mostly feminists, or women who have contributed to the women's cause, such as singer Helen Reddy. I think many transsexuals imitate famous movie stars because it's simply more exciting and more prestigious to do so. There's more status in looking like Marilyn Monroe than there is in looking like the average woman on the street, although one will probably "pass" better if one looks average. The movie star phase is short-lived, however. Most above all else want to be individualistic.

Sandy is tall, white, and has a quiet feminine manner about her. She has not yet developed physically into a woman as totally as Heather has. She smiles a lot — a gentle smile that reassures. She is an extremely warm person.

Sandy has had a slightly different background than either Carolyn or Heather. She fares from Bethlehem, Pa. At four she got into her mother's clothes. Not just part way, as Heather did, but "the whole thing" — dresses, shoes, lipstick, etc. She never had girls' toys though she wanted to have some dolls and a doll house. She did, however, compensate by playing games with herself and spending a lot of time enjoying the beauty of nature. She especially loved the willow trees.

At twelve or thirteen she identified herself as a transvestite, having discovered what the word meant. At twelve; "I wished I could be [a girl]." There was this strange thing happening to her — she was developing a male body and not a female one — so she resolved herself to the fact that she would never be female. She tried to fit into the role

of being a boy. However, "I felt myself to be different in one sense — inadequate in that role."

At eighteen or nineteen, she questioned her motives for dressing in women's clothes. It wasn't just that she was turned on to women's clothes; it went beyond that.

Sandy was never bothered in school. She wasn't overly effeminate. She has never defined herself as a homosexual. She is attracted to both women and men, but on different levels — to women because of their softness and to men because sometimes she "likes to be dominated." She says after her operation she "wouldn't be uptight about having sex with women."

Her concept of being a woman does not differ much from Heather's or Carolyn's. She does, however, have definite ideas about what a woman is. "Being in tune to somebody's feelings — caring more about people than things." She feels the socialization process has produced differences in women and men. "If more men thought like women, it'd be a better world," she says to me with a smile. She is optimistic about the changes taking place in society. She says being a woman also means being "the things I wanted to identify with, rejecting the machismo thing . . . It wasn't me." It's "being in tune with my own feelings and others' feelings." She rejects the traditional role, the "ultra feminine" thing. A woman should "not be over made-up." She should be "comfortable, clean. Clothes don't make a difference."

Beauty isn't terribly important to her. However, "a woman should ascribe to being as beautiful as she can." Most important of all to Sandy is "that people take me seriously as a woman, as a person." And she clarifies this — "being accepted as a person who happens to be female."

According to Sandy, a woman is "a more sexual animal . . . [she] expresses herself more fully." A man hurries through sex, a woman enjoys it. After her change, Sandy expects to lead the same lifestyle she does now. "I don't expect that much to happen." Which reminds me of a statement of Dr. Burou, who performs transsexual operations: "I don't change men into women. I transform male genitals into genitals that have a female aspect. All the rest is in the patient's mind."

It has usually been theorized that transsexual males result from overbearing mothers or mothers who approve of their boy's cross dressing. It may be true in some cases that an approving mother contributes to or encourages transsexual behavior, but I don't see how one could conclude that it causes it. According to a pamphlet, *Information for the Family of the Transsexual*, put out by the Erickson Educational Foundation (which does a lot of work with transsexuals), "The transsexual condition establishes itself early, before the child is capable of elective choice in the matter, probably in the first two years of life." Thus the overprotective mother could not cause transsexualism. Besides, if one accepts the theory that such a mother could cause a son to become transsexual, how does one explain those cases, such as Carolyn's, where the mother does not encourage — in fact punishes — any instance of effeminacy? Carolyn's father also always has tried to make his "son" more masculine. He strongly disapproves of Carolyn's plans for a sex change.

The transsexuals I have interviewed do not have a romantic view of women. They don't interpret being a woman as all sugar and spice. They are

aware of society's definition of males and females and have made some very daring decisions to ignore these definitions. The old emphasis on beauty, on passivity is not there; yet, there is a concern for looking good, perhaps as a narcissistic experience, not merely for the purpose of being attractive to men. I would say being beautiful is more a self satisfying experience to them than anything else. Having grown up with an image of woman as beautiful, of woman as loving, the transsexual seeks to imitate this — perhaps in an attempt to be like the woman Carolyn once saw in that Sears Roebuck catalogue. However, it's not just an image — not anymore. Once it may have been. As with Heather — once it was to look like a glamorous star, now it's important being Heather, just Heather, who is basically the same person she was as when she was a "he." I can remember once being in drag and not wanting to be touched by anyone, not the best looking man in the world, because I looked so good and I felt so good that I didn't want anyone musing one hair on my body. It was like my body was perfected.

I'm not supposing that this is how all transsexuals feel, but I do feel there is some degree of narcissism in the transsexual's need to be beautiful, not that there's anything wrong with narcissism. Nor with wanting to be beautiful.

There is a quiet contradiction in some of what the three transsexuals have said — Sandy's rejection of machismo men does not jive with her desire to be dominated by them in bed. Or is it just a case of keeping politics out of the bedroom? Heather, on the other hand, must live with the contradiction of being a street person and an intellect. But then maybe it's not so much a contradiction as an unusual occurrence. One does not generally conceive of street people as being intellectual. Carolyn seems to be the only

one of the three who lives without contradictions — she has no overwhelming concern for beauty, though she does not neglect her appearance. She will not allow men to dominate her, and she feels no sexual restrictions will ever hold her back from what she wants to do.

There is also some contradiction in their claim to be against sex role stereotyping and yet their turning around and mentioning stereotypes. Sandy mentions that men hurry through sex, a popular stereotype. They all imply that women are softer, gentler, and more loving than men — another stereotype. Of course all these stereotypes do exist and are probably more true than not — because of a rigid socialization process. However, if you are liberated, doesn't it mean freeing oneself from all presuppositions about male and female behavior? It's a picky point, but one I feel compelled to make.

Though transsexuals are not necessarily totally free of sex role stereotyping, I think they are at least aware of the options to strict sex role conformity. They know everything isn't black and white, masculine and feminine. They were once pressured to be masculine; they understand the limitations of a sex role. However, some of them have grown up with a romantic concept of the woman they'd like to be — someone enchanting, glamorous, someone who has status, sex appeal, beauty. But I would contend this type of sexual stereotype is not as harmful — for it has been more freely chosen than most people's sexual roles. Most people have never had to question their sex role. Thus they conform blindly. Transsexuals have had to question and to choose to define for themselves a new role — that of BEING A WOMAN.

[Reprinted from The Gay Alternative, Philadelphia.]

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Speaking for Myself

Racism Is A Gay Issue

By ALLAN STEWART

[Ageism, racism, and sexism/feminism, no matter how hotly debated, may not be as relevant to gay liberation as their proponents would have us believe. In a series of three columns, of which this is the second, these issues will be discussed from this particular, perhaps contrary, point of view. Your response is invited.]

Someone once said (and I would give them credit if I could; all I have is a piece of paper with it on it), "We must understand all oppression is interrelated: the treatment accorded blacks, women, gay people all derives from the same source. Until we are all free, none will be free."

Well, perhaps. I can't quarrel with the basic premise, but it seems to be a two-edged issue. The gay community, especially the more-or-less-organized activist groups, is often accused of being racist. In a sense, it's perfectly true. Rarely are blacks, hispanics, or other ethnic/racial minorities represented in gay movement affairs, and never in any numbers. So the gay community is accused of being racist.

The accusation, however, is usually made by whites, and it seems to me it is usually made unjustly. If the gay community is indeed racist, the fault lies not in the gay community but with the ethnic/racial minorities who fail to participate actively in the gay movement. Certainly they are welcome, not for racial or ethnic origin, but because gay liberation needs all the support it can get, from everyone.

Consider someone who is black and gay. If he or she is at all politically

sensitive, he or she is in a real dilemma. Should he or she participate actively in the black rights or gay rights movements? The solution, very often, is that the person chooses (probably correctly) to support black rights over gay rights. It may be, at this point in time, that it is impossible to do both.

It would probably be unfair to say some minority rights groups are homophobic, but it's certainly harder for a black person, for instance, to "come out" into the black community as a gay person than it is for a white person. And can you imagine anyone, black or white, getting up in a NAACP meeting to protest the black community's lack of responsiveness to gay people and gay rights? I cannot.

At best, racial/ethnic minority rights groups have given gay liberation the barest minimum of token support, and often not even that. Much as we might like it otherwise, their contention is that they have their own battles to fight and support of gays might jeopardize their struggle. While they may be correct, I doubt it.

Meanwhile, too many gay groups spend too much valuable time and energy bemoaning the lack of racial/ethnic minority support. It's wasteful. Gay people have their battles to fight, too, and the sooner we get on about it, the better. But we should stop wasting energy asking for support from groups who are not going to give it to us, and we should especially stop giving them support.

We may understand "all oppression is interrelated: the treatment accorded blacks, women, gay people all derives from the same source," and we should live by that principle. But until

racial/ethnic minority groups understand it, too, gay people should not waste energy supporting them, although lines of communication should be kept open to them. There may come the day when they realize they need our support as much as we need theirs. Let's hope it happens soon.



Ring-tailed Maki.

Nature Notes

At the supermarket, the next time you reach for a grape and have to shoo away the cloud of tiny flies — do it carefully, they may be sisters. *Science News* for April 5, 1975, reports the discovery of lesbian fruit flies! The female flies, with the fancy pretty name *Drosophila melanogaster*, being studied by a French scientist indulge in courtship behavior known in the males. The scientist says it has nothing to do with genetics. The *Drosophila* get off on "head-on" courtship rituals. Copulation was not noted.

One dirty old biologist in California has even photographed these encounters. (It is not known if the photographs are for sale, or whether or not they are in color.) For those of a truly scientific bent, it should be noted that the *Drosophila* are a special strain bred for study, and the breeders of the flying followers of Sappho feel they may be responding to abnormal conditions in the lab.

People are the only species known to prefer orgasmic homosexual intercourse, although many other creatures are bi-sexual.

Anyone who has ever tried to catch a fruit fly, or shoo them away from a

goodie they really wanted, should have realized there was something queer about them. What excuse can people have, now that the flies have come out?



FRUIT-FLY, an insect of the genus *Drosophila*, the larvae of which are found in decaying fruit, preserves, etc. The adult flies are small yellowish species with transparent wings. In the 20th century, fruit flies have been frequently used as experimental animals by students of genetics.

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apartments



HOUSE TO SHARE

GM. middle fifties, seeks another to share living expenses in 10 room old fashioned house 30 miles south of Boston, in Brockton-Taunton area. 3 acres of wooded land, barn, attics, comfort & privacy, car a necessity. Call: 1-238-6478 or write Box 338.

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Soft & faded with age, made into comfortable pouches. 3.50 ea., 3 for 9.00 ppd., no two alike! State waist. Check or M.O. to: deda designs, P.O. 318, Beverly, Mass. 01915

Two Islands in Moosehead Lake Maine (Hogback Islands), for sale at \$6000 a piece. 2200 ft. shore front, wooded (pine, spruce), 1 1/2 mile from shore, fantastic view. Both islands are high and dry. For further info write GCN, Box 9000.

A GAY PERSON'S GUIDE TO NEW ENGLAND

1975 edition hot off the presses . . . 400 listings of businesses, services, organizations, craftspeople, professionals. Gay life and living from Cape Cod to Cos Cob, and Bridgeport to Bangor. \$2.00 to GCN/GPG, 22 Bromfield St., Boston, MA 02108.

instruction

The Peoples College of Law of the National Lawyers Guild is a new 4-year law school oriented toward those usually excluded from the legal educational process.

Gay people, especially lesbians and third world gays, are definitely welcome. Entrance requirements are 2 years of college leading towards a Bachelor's degree, or you must take the college equivalency test. Tuition is low. All applicants should be committed to use the law as a tool for social change. For more information, write Gay Caucus, c/o PCL/NLG, 2228 West 7th Street, L.A., CA 90057 or call (213) 388-8171.

jobs offered

Wanted: Experienced auto body man. Salary arranged, small shop, friendly atmosphere. Call (617) 445-3300 between 2-8 p.m.

ARTIST/ILLUSTRATOR

For soft-core LINE drawings for male-oriented mail order leather products catalog. Must be sized accurately, but you can do layout, too. You may sign, and we may have national retail outlet for drawings. Not much cash, part in leather items, hopefully fun. Call Tad at (617) 261-8412.



CARPENTER WANTED

Is there a gay carpenter out there who knows carpentry, and loves old houses enough that he wants to do a good job? A week or two of work to capable person. South End. Call Dave or Kim evenings at 426-6025.

Be your own boss. Set your own hours. Join the GCN team of ad representatives. Don't restrict yourself to Boston. We have outlets all over New England. 20% Commission. Earn extra money, or make it a full-time job. Dennis, Bill, and Diane are here to help you. Write GCN or call 617-426-4469.

Youth wanted to do odd jobs as needed, in old Boston townhouse. Painting, cleaning, trash removal, etc. For \$2 hour. Call Jay 353-1958.

GOLD/SILVER SMITH

For ongoing jobs: some standard sort-of erotic items, some reasonably creative commissions in gold and silver. Collaborate with leather crafts-person. Must be reliable on quality and deadlines. Mail order, not competitive with your current business. Nice for part-time crafts-person or advanced hobbyist. Send details, phone in full confidence to Allan, GCN Box 364.

jobs wanted

Van & Driver for hire. Local and distant delivery. Ron, 267-1540, Boston.

Van and driver for hire for small deliveries of commercial or private product. Ron, 267-1540, Boston.

Moving & Hauling in Boston and New England. Ask for Lin or Joan, 628-5322, Boston.

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Two spunky women and a van will move you and your stuff. Rates \$14 per hour for the set of us. Over one year's experience moving the Gay Community! Call Chris or Jean at 864-6695 and make arrangements.

miscellaneous

Wanted: Used ten speed bicycle. Call 523-3435 after 6 pm weekdays.

The Gay Recreational Activities Committee is in need of all kinds of athletic & camping equipment. To be used by & for the gay community. If you can donate such, please call 241-8357 or drop it off at the GCN office, 22 Bromfield St., Boston. Many thanks.

ANDROGYNY BOOK SHOP

A wide selection of gay feminist and nonsexist children's books. Come and visit when you're in Montreal. 1217 Crescent St., Montreal. (514) 866-2131.

OTHER VOICES — Gay bookstore at 30 Bromfield St., 3rd floor, open 11 a.m. to 6 p.m. Mon. through Saturday. Many new titles including Woman Plus Woman.

organizations

ADOLESCENT GAY WOMEN:

A weekly rap group every Saturday afternoon at 1:00 p.m. Come to Project Lambda, Charles Street Meetinghouse, 70 Charles St., Boston. For info call 227-8587.

PIONEER VALLEY GAY UNION IS NOT DEAD!! We now meet downstairs at the Grace Episcopal Church in Amherst (enter off Spring Street—look for the sign on the door). Still Thursday nights at 7:30. come talk and share—help us plan picnics and other functions this summer. For more information, write c/o Jeff Keith, 652 S. East St., Holyoke, Mass., or: c/o Windy Hill, Charlemont, Mass.

PIONEER VALLEY GAY UNION of Western Massachusetts meets Thurs. evenings. Meet other gays and create a better world. Call Demian: (413) 253-5171 or Resource Center: (413) 253-2591 or Bruce: (413) 586-2512.

SUPPORT LESBIAN MOTHERS:

Lesbian Mother's National Defense Fund, 2446 Lorentz Place, W. Seattle, Wash. 98109, 206-282-5798. Membership \$5.00.

Metropolitan Community Church meets for worship every Sunday at 7 p.m., 131 Cambridge St., Boston (Old West Church). Fellowship hour 8:15 p.m. Revs. Lawrence Bernier, Stephanie Biquiak, and Jeffrey Pulling, pastors. All persons are welcome. Telephone (617) 523-7664.

WORCESTER GAYS COME OUT

Join us at 82 Franklin St., third floor. M & F welcome. For further info., write W.G.U., Box 359, Fed. Sta., Worcester, MA 01601.

AMERICA LATINA—LATIN AMERICA

Estamos interesados en comunicarnos con Gays en America Latina y el Caribe. Si tienes amistades en estas areas, por favor pideles que se comuniquen con nosotros, o envianos sus nombres y direcciones. We are interested corresponding with Gays in Latin America and the Caribbean. If you have friends in these areas, please ask them to write us, or send us their names and addresses. Comunidad de Orgullo Gay, Apartado 5523, Puerta de Tierra, San Juan, P.R. 00906.

Thru The Wishing Well gay women are helped locate others with similar interests, needs and objects. P.O. Box 1711, Santa Rosa, Calif. 95403.

GOLDEN GAYS

A new group for mature men and women. Social meeting Fridays, 7-9 p.m., Charles Street Meetinghouse, Gallery Coffee Shop. Come make new friends in a relaxed congenial atmosphere. All welcome, even if young and beautiful.



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Homosexuality is an aspect of one's being which has produced great intolerance, alienation, and division among people. We are doing things about it. Our communication says gay is good. Our focus is men/women joining and exploring to gain insight and respect. Educational programs, newsletter. Alternative Serendipity Association, P.O. Box 48722, Los Angeles, Ca 90048.

MONTACHUSETT GAYS
Come out to the Homophile Union of Montachusett meetings, in Fitchburg. For more info, write H.U.M., Box 262, Fitchburg, Mass. 01420 or call 343-3190.

FRAMINGHAM UNICORN SOCIETY
A social group for the Framingham area. Proposals, ideas, you! welcomed. Interested? c/o P.O. Box 413, 02862.

WE'RE NOT AFRAID ANYMORE!
in Worcester, Mass. Join us at MCC-Worcester 4 p.m. Sundays, Central Church, 6 Institute Rd., near Lincoln Square. Call Heather and Nancy (ministers) or Bob (deacon): 756-0730. Community Synagogue of Boston organizes with a religious, cultural and social program. For information write with name, address and phone to MCS, PO Box 2009, Boston, MA 02106.

pen pals



My name is Robert Gamaza, Box 43391, C.T.F., North Soledad, Calif. 93960. I am 23 yrs., and this loneliness and lack of contact with the outside world is really unbearable. Hopefully there will be someone kind enough to correspond with me so that it will help me associate with the everyday occurrences of freedom.

I'm incarcerated here at Florida State Prison, and I would most appreciate correspondence from persons of a sincere nature. I feel anytime you can share a smile, thoughts or tear with a stranger, you're strangers no longer. Please write Charles Norman, P.O. Box 747, Starke, Florida 32091.

My name is Jack Metcalf. I'm 27 yrs., 5'7", 145 lbs., blk hair, brn eyes. My interests are beautiful humans, very conscious arousing among gay universals. I will immediately reply to all passive, active, TVs, TSs or inclined straights. I will answer all; please speak liberally. Jack Metcalf, 034020, P.O. Box 747, Starke, Fla. 32091.

I would like to write to any GWF, GM, TVs or anyone who has an open mind and wants to rap. I am 19, a Virgin, 5'11", 140 lbs., black hair, blue (sometimes hazel) eyes, Swedish descent and sexy. I get out of prison this Christmas. Please write, any and all welcome. Richard S. Williams, C-013568, Box 747, Starke, Fla. 32091.

My name is Willie and I would like very much to correspond with any aware people. Mail is a very important part of my life; it would be most appreciated. Please write Willie Lemon, #014801, P.O. Box 747, Starke, Fla. 32091.

My name is Earnest Little. I am an effeminate male with almost no correspondence. I'm 26 yrs., 5'11", 135 lbs., blk hair & eyes. My hobbies are music, writing and being versatile. I hope to become a music teacher. I am a very consistent writer, so I will answer all letters promptly. Please write Earnest Little, B-26980-A, P.O. Box 600, Tracy, Calif.

personals

To the handsome guy in Filene's Basement: I have the other half of your dress. —Dazzle

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Quiet GF 29 seeks GF for casual friendship to share occasional canoe trips, swimming, skiing, etc. Write D. A. Hudson, 174 Lincoln St., Worcester, MA 01606.



GCN Classifieds

get results.

GAY ARTISTS OR ANY ARTIST!!!
Are you interested in donating some of your sculpture, paintings, and drawings to GCN for an art auction in May? Possibility of access to public through art fair and art auction. Box 1952.

HAM RADIO
GAY Net Tune in on 3905 KH2 on Thur. or Fri. at 6:00 pm or 7100 KH2 on Sun. at 9:30 pm. Listen for "COGN" on either CW or phone for more info, write Mark, P.O. Box 2331, W.P.I., Worcester, MA 01609.

BIRTHDAY?
Surprise your friends with a birthday classified in GCN.

HAM RADIO OPERATORS
Gay net forming. For more info, write Mark, P.O. Box 2331, Worcester Tech, Worcester, Mass. 01609.

GWM 24, 5'2", 130 lbs., avg. looks. New to Boston, would like to meet other GWM from Boston for friendship, fun and more. I like oldies, music, watching TV, going out to bars, movies, etc. No S&M or B&D. GCN Box 355.

Young, Gay and Hassled?
Call or drop in to Project Lambda, 70 Charles St., Boston (227-8587). An advocacy program for youth (12-17 yrs. old) who need help dealing with family, court, school, etc. M-F, 10 am-6 pm.

GWM 45 5'7" 133 seeks straight appearing young gay or bi for friends. No hassle, commitment or S/M. Discretion assured. Like sports, travel, beach. Write to GCN Box 359.

Hi, Charley. Meet me at the rap on sexuality at Old West Church, 131 Cambridge St., Boston, next Tuesday, sponsored by MCC/Boston. The topic will be "Bisexuality, Keeping Fences Down and Doors Open," and the guest resource person will be Paul Barstow of Wellesley College Theatre. We'll rap afterward, Charlie. —Bill

Gay Pride Week is here, and everybody loves a parade. We need help building floats to celebrate 200 years of Gay history. Call Darius Daplettree, 782-6310.

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GCN Box #331 — A sensuous party has answered ad. Would like to meet as soon as possible. Must move within two weeks. —Stephen

FRI. NITE BLUES?
Why be bored, hassled or stood up? Come to GCN office at 6 pm and experience good folks and pleasant conversation, while folding and mailing GCN.

LOVERS OF MEN AND LIFE
GWM, 24, 5'10", 160, gdlkg, sincere, congenial and honest. Desires and enjoys new gay or bi friends. Into you, life, music and sports. Open to listing relationship. No SM, BD, fat's, fems or smoke. P.O. Box 113, Boylston, Mass. 01505.

—PROVIDENCE, R.I. AREA—
GWM, 30, 170 lbs., 5'11", wants to meet shy, lonely GWM 22.32 for honest, sincere long term relationship. Not into drug or gay bar scene. Enjoy movies, dining out, travel or quiet evening together. Must be sincere, gentle & loveable. GCN Box 401.

At M.C.C. no one is turned away from the altar of the Lord. You may receive communion alone, with a friend, spouse, or lover. All is ready. Come join the feast.

Gay male, warm & humorous, extends the hand of friendship to those who might clasp it. GCN Box 356.

Dear Dazzle: You can keep the half of my dress you have. Maybe we can fantasize you in your half and me in mine. Hope to meet you soon. —Rex

Cocktail Party, May 3, benefit Metropolitan Community Church of Boston. For info and address call Dave or Kim at 426-6025. This is a fun thing — come and meet your friends and make new ones.

Cousin Gwen —
HAPPY BIRTHDAY '75
Love, Bam

MARK LICHTENSTEIN IN CONNECTICUT — We have a surprise for you that will make you smile. Contact Linda Graham at GCN.

DAVID — TO US
in celebration of our second anniversary together. Loving you and doing with you has made my life so beautiful. Thank you for more than a dream come true.

Forever us
Peter

MEN INCREASE LENGTH!
Simple pathological exercise. Detailed instructions. Send \$2.00. Be-Longer, GCN Box 365.



A parade needs a band. If you can play (?) a band instrument and are marching in the parade, please contact Darius Daplettree, 782-6310.

ATTLEBORO AREA
WM, 29, seeks earnest M (youth no barrier), for hopefully endearing and enduring mutual contacts. Telephone number requested. GCN Box 362.

PROVIDENCE
WM hoping for social partners in private tete-a-tete (e.g., dinner) rather than public encounters (e.g., bars). Life style includes profession and EXODUS. GCN Box 390.

WOMEN MOTORCYCLE ENTHUSIASTS
GWF couple would like to start a motorcycle club in Prov., R.I. area. All GFs interested send name and phone to GCN Box 391.

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Publications

LATINOAMERICANOS — LATIN AMERICANS

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Subscribe to Pa'fuera! The only general-circulation gay publication in Spanish (with an English wrap-up). Published monthly by the Gay Pride Community. Special offer till June 15: 12 issues, by Air Mail, \$3.50.

Pa'fuera, Apartado 5523, Puerta de Tierra, San Juan, P.R. 00906.

Integrity: Gay Episcopal Forum, Louie Crew, Ph.D., Editor. \$5/10 issues. Official newsletter of Integrity, Inc., for Gay Episcopalians and Our Friends. 701 Orange St., Ft. Valley, GA 31030.

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Peace and freedom through non-violent action. Subscription: \$7/year. WIN, Box 547, Riffon, N.Y. 12471.

MAJORITY REPORT
Feminist News For Women — published every other week. Subscr. \$5.00/year. 74 Grove St., NYC 10014.

Personal ad listing service. 100's of personal non-coded ads of young persons. Send 50c for a recent sample issue with complete information and an ad form. Write: BSJ, Box 337, Milliken, CO. 80543.

PEACEWORK
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A GAY PERSON'S GUIDE TO NEW ENGLAND

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FOCUS
A Journal for lesbians, put out by Boston DOB New, exciting format. 60c sample copy. \$6.00 for 1 year. Send check to DOB, 419 Boylston St., Rm. 323, Boston, MA 02116.

DANCING THE GAY LIB BLUES by Arthur Bell. Gay Pride Week, the Stonewall Raid and Christopher Street march, the "zaps" . . . provocative, first-person accounts by a founder of the Gay Activists Alliance. Hardcover. Only \$3.98. Nan-Jean Books, P.O. Box 75, Middlefield, MA 01243.

resorts

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Write: Directions

Phone [603] 456-3962
MARINO, Box 282
Cambridge, Mass. 02138

Resort rooms for rent. 1 1/2 miles from Gay Moonstone Beach, Matunuch, R.I. Scheduling weekly rentals in my 3 bedroom home (seclusion, privacy, luxury). \$50 weekly. 1-401-364-6952.



Classified Ad deadline is Tuesday noon (prior to Sunday publication).

All ads must be paid in advance. No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108.

Since we serve all New England, please include your area code if your ad includes a phone number.

GCN reserves the right to reject advertising which may result in legal action.

GCN has no control over classified advertisers. Hence, we cannot assure you that your inquiry will be answered or that the product or service is accurately presented.

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box....., 22 Bromfield St., Boston, Mass. 02108.

If you wish to pick up your mail at the GCN office, our hours are: 10 a.m. to 6 p.m., Monday through Wednesday; 10 a.m. to 9 p.m. Thursday; 10 a.m. to 6 p.m., Friday and Saturday; and 4 p.m. to 8 p.m., Sunday.

Please circle one of the following ad categories:
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Number of weeks ad is to run.....

Non-business: \$2.00 per week for 30 words, and 50 cents for each additional 15 words. Headlines are 50 cents for 25 characters.

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BOX NUMBERS:
are available at \$1.00 for 6 weeks if you pick up your mail. If, however, you wish your mail forwarded, the rate is \$2.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded more often, please include 50 cents above the \$2.00 charge for each additional time you want it forwarded.

Headlines..... at \$.....per week \$.....

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classified ad order form

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City.....State.....

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roommates



Woman wanted for non-sexist home with 2 gay men and 1 lesbian-feminist, near Inman Square — own room, \$47.50, plus utilities. Share chores, meals, fun. Call 628-3870. Avail. immed.

A roommate wanted, penthouse apartment, terrace, furnished, ocean exposure, modern kitchen, air conditioning, parking. \$125 per month. 268-6904.

Woman or man roommate wanted for Beacon Hill apartment with woman, beginning May 1 or June 1. Sec. dep. req. Call Julie. 723-5323.

ROOMMATE ENTERPRISES

Personal, confidential service for gay women and men. CALL 247-4904

Suite 2B, 510 Commonwealth Ave. Boston, Mass.

Gay roommate, straight appearing, wanted to share large modern 1 B.R. (twin size) apt., Bay Village. \$100/mo. plus electric and phone. GCN Box 363.

Straight appearing male, seeks same with 2 bedroom apt., within easy ride to B.U. Am 24, graduate student. Can move in early May. Rent up to \$90/month. Call 787-4582.

GWM, 30s, seeks sincere person(s) to share or seek lg. apt., home near MT. A. Mutual compatibility 1st consideration. Let's talk or meet, no rush necess. I like people, & doing my "own things" alone too; but don't like living alone any longer. Not a sex ad. GCN Box 361.

An intelligent, congenial, responsible person, M or F 25+ non-sexist and non-racist, is urgently needed to share spacious 2 bdrm. apt. in Brookline with stable outgoing M 30. Quiet area nr. MBTA and Coolidge Cor. Own sunny rm. Wood floors. Large kitchen. F with small child welcome. Pets O.K. Lots of space and plants. \$117 per mo. incl. heat. Avail. now! Call 734-0618, John, after 6:00 p.m.

A fund raising and social activities committee is forming. Tony C., the fund raiser, is organizing people to help coordinate events and others for work with foundations. The committee will also plan other social activities. Regular and dependable volunteers welcome.

GWM 22 str. appr. mat. nt. & ctn. wkg. per. need same to shr. mod. 2 bdrm. Dore. apt. ASAP at 100. PM & 1/2 utl. Reply: incld. tel #. c/o Apt #20, 16 Queensberry, Bos. 02116.

Feminist/craftswoman & 6 yr. old son have house to share with 2 other feminist women. Own bedroom, small yard, basement, 220 wiring, studio space and friendly street. No pets. \$75 plus utilities. Allston. 782-6310.

Gay woman wanted to share nice 2 bdrm Park Dr. apt. I am an artist and have a cat. Large bedroom. Rent \$100 inc. heat and gas. 247-3486.

Four anti-sexist Fort Hill Faggots in newly formed household seek 1 or 2 roommates. Rent \$60 per month + telephone. Convenient to gay neighbors & MBTA. Pat & Paul & John & Aaron. 440-8551.

Lesbian/feminist, mid-20s, looking for responsible L/f to share Inman Sq. apartment. Own large room, partly furnished. Clean, quiet building. \$57.50 + utilities. No pets, please. 547-1852; keep trying.

services

CALIFORNIA CLASSIC \$379 complete, per person twin basis. 8 days/7 nights. Departures each Monday June 30-August 18, 1975 by chartered Jet. Call Jim or Mike at 482-2900.

Your travel club now forming by professionals. Why sit at home? Join the club and travel at the discount. Call Jim or Mike at 482-2900 for details.



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The band that makes it — A 4-piece dance band of the funky-rock variety. Call Elaine at 665-7007 for bookings.

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Who would have thought that Friday nights could start with such fun! Come help us fold and mail GCN at 6:00.

A GAY PERSON'S GUIDE TO NEW ENGLAND

400 fact-packed listings of businesses, services, organizations, craftspeople, professionals. Gay life and living from Cape Cod to Cos Cob, and Bridgeport to Bangor. \$2 to GCN/GPG, 22 Bromfield St., Boston 02108.

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Complete insurance advice and financial planning — life, health, disability (income protection), mutual funds, gold and silver from a well educated, successful brother. Write P.O. Box 8279, Boston, Mass. 02114. Give phone #. Highly professional, confidential. It costs nothing to ask questions; all are welcome.

BOSTON BAIL PROJECT
Most people who are arrested are allowed bail. The rich can always pay. The poor often languish in dirty cells just because they are poor. You can help. Contact the Boston Bail Project, 1151 Mass. Ave., Cambridge, Mass. 02138, or call (617) 491-1575.

TYPESETTING FOR GAY COMMUNITY

Use our facilities (phototypesetter plus IBM Composer) to produce your booklet or publication. Good rates. (We are GCN's typesetter.) Write GCN Box 69.

GCN is in desperate need of working typewriters and people who can clean and repair them. If you have such equipment or talents to donate, please call (617) 426-4469 or come into the office at 22 Bromfield St., Boston. We would be most grateful.

HOLY UNION? For superior quality raised letter printing of invitations and allied material, call Dave or Kim at 426-6025 evenings. Also full line of Bar Mitzvah cards and associated material, all first class.

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THE GAY GUY'S GUIDE



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Quick Gay Guide

BOSTON AREA [area code 617]

Adolescent male rap session:
4 p.m.-6 p.m. 227-8587
Boston College,
Box 28, Chestnut Hill, Ma. 02167
Boston Gay Recreational
Activities Committee (GRAC)
c/o GCN, Box 8000
Boston University Gays 353-3635
B'nai Haskalah (Gay Jewish Group) 265-6409
Brandeis Gays, Box 2089 Brandeis Univ.,
Waltham, Ma. 02154
Cambridge Hotline 876-7528
Cambridge Women's Center 354-8807
Charles Street Meetinghouse 523-0368
Charlestown Gay Neighbors' Assn. 241-8357
Civil Liberties Union of Mass. 227-9469
Closet Space (WCAS, 740 AM) 492-6450
Daughters of Bilitis 262-1592
Dignity of Boston, c/o 1105 Boyl-
ston St., Boston 02215
Emerson Homophile Society for the Arts,
Rm. 34, 96 Beacon St., Boston 02108
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Fengay, c/o Tom Nylund 267-1066
Fort Hill Faggots for Freedom 440-8551
Gay Hotline (3-9 Mon-Fri) 426-9371
Gay Academic Union of New England,
PO Box 212, Boston 02101 266-2069
Gay Alert (for gay community
emergency only) 523-0368, 267-0764
Gay Media Action, c/o GCN, Box 5000,
22 Bromfield St., Boston 02108 523-1081
Gay Community News 426-4469
Gay Media Action Advertising 783-1627
Gay Nurses Alliance 232-6323
Gay People of UMass/Boston 287-1900x2396
Gay Speakers Bureau 547-1451
Gay Way Radio (WBUR, 90.9 FM) 353-2790
Gay Legislation '75, PO Box 8841,
JFK Sta., Boston 02114 491-2787, 661-9362
Gay Youth Advocates, 70 Charles St.
Gender Identity Service 864-8181
Golden Gays 482-8998
Good Gay Poets 536-9826
Hang In There Hotline (H.I.T.) 738-0486
Homophile Community Health Service 542-5188
Harvard-Radcliffe Gay Students
Assn. 498-3705 or 498-5787

Lesbian Liberation, c/o Women's
Center 354-8807
Lesbian Mothers 354-8807
Lesbian Therapy Research Project 354-8807
Massachusetts Feminist Federal Credit Union
186 1/2 Hampshire St., Cambridge 661-0450
Metropolitan Community Church 523-7664
MIT Student Homophile League 253-5440
National Organization for Women 267-6160
Other Fund Inc. (Gay United Fund),
PO Box 1997, Boston 02105 426-0412
Other Voices Bookstore,
30 Bromfield St., Boston 267-9150
Project Place 267-0764
Fr. Paul Shanley 227-8587
Project Lambda 227-8587
Transvestites/Transgenderists: Frances Craig,
P.O. Box 291, MIT Branch, Cambridge 02139
Transvestites/Transgenderists: Ariadne Kane,
Box 161, Cambridge 02140
Tufts Gay Community (ask for referral) 628-5000
Waltham-Watertown Gays,
c/o GCN, Box 7100
Women's Community Health Center,
Cambridge 547-2302
EASTERN MASSACHUSETTS [area code 617]
Clark Gay Alliance, PO Box 2118,
Clark Univ., Worcester 01610
Dignity/Merrimack Valley,
PO Box 348, Lowell 01853
Homophile Union of Massachusetts,
PO Box 262, Fitchburg 01420
MCC/Worcester 756-0730
Provincetown 24-Hour Drop-In Center 487-0387
Provincetown Homophile Assistance
League, Box 674, Provincetown 02657
New Bedford Women's Clinic 999-1070
Salem Gay Hotline 8-10 pm (Tues Only) 745-0594
SMU Gay Alliance, SMU Campus
Center, N. Dartmouth 02747
Worcester Gay Union 752-8330
WESTERN MASSACHUSETTS
Amherst Gay Hotline (men & women) 545-0154
Everywomen's Center, Amherst 545-0883
Gaybreak Radio (WMUA-FM 91.9) 545-2876
Gay Women's Caucus, Amherst 545-3438

Dignity/Springfield, PO Box 488,
Forrest Park Sta., Springfield 01107
Hampshire College Gay Friends 542-4889
Pioneer Valley Gay Union, Amherst 253-2591
Southwest Women's Center 545-0626
Springfield Gay Alliance 583-3904
UMass Student Homophile League 545-0154
Valley Women's Center, Northampton 586-2011
RHODE ISLAND [area code 401]
Brown University Gay Liberation,
c/o Student Activities Office,
Brown Univ., Providence 02912 863-6878
Dignity/Providence, Box 2231,
Pawtucket 02861
Gay Women of Providence 831-5184
Homophile Community Health
Service (Providence) 274-4737
Kingston Gay Liberation 792-5817
MCC/Providence, 37 Clemence St.
VERMONT [area code 802]
Counseling for Gay Women & Men,
c/o Vt. Women's Health Center,
158 Bank St., Burlington 05401
Counseling for Gay Women & Men 863-1386
Gay Student Union, Billings Student
Center, U. of Vermont,
Burlington 05401 658-3830
Goddard College Gay Students
Organization, PO Box 501,
Plainfield 05667 454-7174
Vermont Gay Women 862-7770, 863-3237
Women's Switchboard 862-5504
CONNECTICUT [area code 203]
East Conn. Gay Alliance, Norwich 889-7530
Gay Alliance/Yale,
2031 Yale Sta., New Haven 06520;
3-9 pm Mon-Thurs. 436-8945
George W. Henry Foundation,
Hartford 522-2646
Hartford Gay Counseling 522-5575, 523-9837
MCC/Hartford 522-5575, 523-9837
JConn/Storrs 465-2359
Institute of Social Ethics/National
Gay Archives, 1 Gold St.,
Suite 22B, Hartford 06103 547-1281
Kalos/Gay Liberation, Hartford 568-2656

MCC/Hartford 522-5575
Wesleyan Gay Alliance, c/o Wesleyan
Women's Center, Wesleyan Sta.,
Middletown 06457
NEW HAMPSHIRE [area code 603]
Gay Women's Rap Group 772-6636
Seacoast Area Gay Alliance,
Box 1424, Portsmouth 03801
Univ. N.H. Gay Students Organization,
c/o Memorial Union, Durham 03824
Women's Group, PO Box 137, Northwood 03261
(DO NOT use "gay" on any mail to this group)
MAINE [area code 207]
Bangor Unitarian Gay Caucus,
PO Box 1046, Bangor 04401
Brunswick Gay Women's Group,
136 Maine St., Brunswick 04011
Gay Community Center/Gay Support
and Action, c/o Bangor Tenants' Union,
23 Franklin St., Bangor 04401
Gay Rights Organization (GRO),
PO Box 4542, Portland 04114
Lambda, 7 Nancy Rd., Brunswick 04011
Maine Freewomen's Herald, Box 488,
Brunswick 04011
Maine Gay Indians, c/o Deanna Francis,
Passamaquoddy Library,
Pleasant Point 04667
Maine Gay Task Force/MGTF Newsletter,
Box 4542, Portland 04144
The Bridge, Box 901, Roberts Union,
Colby College, Waterville 04901
Wilde-Stein Club, Memorial Union,
U. of Maine, Orono 04473 581-2571
NEW YORK [area code 212]
Gay Activists Alliance 966-7870
Gay Switchboard 924-4036
Lesbian Feminist 255-9802
Lesbian Switchboard 741-2610
Mattachine Society 691-1066
National Gay Task Force 741-1010

Coming... April 28 thru May 17

28 mon

H.C.H.S. will hold its corporation meeting this evening at 8 pm, 8th floor, room 855, 80 Boylston St., Boston. All interested persons are welcome to attend.

29 tues

"The American Lesbian," is the theme of today's activities being held on the 7th floor of Jordan Marsh, downtown Boston. This is part of the Bicentennial Commission's two week program depicting a history of Boston women. Jade and Sarsaparilla will be appearing on the program. This is an all day event from 9:30 am to 5:30 pm. All gay women are invited.

Rap on Sexuality, sponsored by the Metropolitan Community Church of Boston. Topic: "Bisexuality, Keeping Fences Down and Doors Open." Guest resource person: Paul Barstow of Wellesley College Theatre. At Old West Church, 131 Cambridge St., Boston.

1 thurs



We have not given up!!! A strategy session for the next time around on the Connecticut Gay Rights Bill #1607 will be held this evening at 8 pm, 174 Howard Ave., New Haven, Ct. For further info call (203) 787-5479.

Jay Foote will perform some of his own good gay music Thursday evening at the meeting of the Harvard-Radcliffe Gay Students Association, 8:00 pm, Phillips Brooks House Parlor, Harvard Yard. It's free, open to the public, and wine and cheese will be served, so come and get into the creativity and warmth of a new, exciting, and very talented gay performer!

2 fri

The traditional Spring Gay Festival, sponsored by the Student Homophile League of Amherst, will be held this weekend May 2-4 at the University of Massachusetts, Amherst. This is the yearly celebration of gay pride and everyone is invited to attend. There will be workshops, dances, a picnic and many other events. For further information call (413) 545-0154.

Mayday Gay Play, a disco-dance at the Charles Street Meetinghouse presented by Otherway '75. New York disc jockey. Beer, bebop, bliss and bacchanalia. \$2.50 donation requested. Info 426-0412.

Good Gay Poets present Salvatore Farinella, author of "Hunger," and George Whitmore, literary editor of the Advocate, will be reading at the Other Voices Bookstore, 8 pm, 30 Bromfield St., Boston (between Tremont and Washington).

At 7:30 pm Rep. Elaine Noble will speak at the International Lounge at Brandeis University. Sponsored by BAGEL (Brandeis Advocates of Gay Equality and Liberation).

3 sat

Gay Pride Planning Meeting, 2 pm at the GCN office, 22 Bromfield St., Boston. Gay Pride Parade this year is Saturday, June 21 — only seven weeks away. Come and take part in the planning for the parade and a week of celebration.

March and Rally!! This is part of the Abortion Action Week program. Meet at Copley Square, 11:30 am, march to Boston Common across from the statehouse for a rally at 12:30 pm. Speakers include: Dr. Kenneth Edelin, Dr. Barbara Roberts, Thomas Atkins, Elaine Noble and Florence Luscomb.

The Active Gays Brunch will be held at 11:00 am in the D.O.B. office, 419 Boylston St., Boston, room 323.

Volleyball games with MCC/Worcester at 7 pm this evening at the Central Church of Worcester, 6 Institute Road. Come get in shape; learn to rotate and meet new friends.

4 sun

Florynce Kennedy, author of "Abortion Rap," and a pioneer in the fight for minority rights, will speak tonight at the Ford Hall Forum, to be held at Alumni Auditorium, Northeastern University, 360 Huntington Ave., Boston, on the subject of "The Alliance of the Alienated: Blacks, Women, and Other Minorities." Doors open to the public at 7:45 pm, and admission is free.

Spring Fever Dance, sponsored by Boston University Gays this evening from 9 pm-1 am, at the George Sherman Union Ballroom, 775 Commonwealth Ave., Boston. General admission \$1.50, or \$1 with a flower.

Wondering what to do this afternoon? Why not pack a little food and wander on over to the May-Gay Festival being held on the Boston Common (Charles Street side), beginning at high noon. Bring yourself, friends, food and musical talents to share with others. Look for the Lavender Rhino. Sponsored by the Gay Recreational Activities Committee. Rain date, May 11.

5 mon

Two Films, "Chant d'Amour" by Jean Genet, and "Montreal Main" by Frank Vittale, will be shown at 7:30 in Schwartz Auditorium, Brandeis University. Sponsored by BAGEL.

6 tues

Otherfilms presents "Sunday Bloody Sunday" and "Fortune and Men's Eyes." These two films are the initial offering in Otherway '75's film series. Showing at Symphony I, 252 Huntington Ave., Boston. Continuous showings from 1 pm. \$2.00 admission. For more information call 426-0412.

9 fri

"The Celluloid Closet"—a gay history of cinema, with film clips and commentary by Vito Russo. See how Hollywood helped establish and perpetuate stereotypes of gay men and women. Two shows, 7:00 and 10:00 pm at Lowell Auditorium, Harvard University. \$2.50 admission benefits Otherway '75. For info call 426-0412.

The indomitable, incomparable, Margo, singing and making music at the Other Voices Bookstore, 30 Bromfield St., Boston, at 8 pm this evening. An experience you will not soon forget!

Rita Mae Brown and Elaine Noble will be speaking on "Feminism in Literature" at Boston University's Morse Auditorium, 8:00 pm this evening. Admission is \$2.50, with all proceeds going to benefit GCN. For further information please call (617) 426-4469.

10 sat

A Speakout on Gay Oppression will take place in the Sax room of the Worcester Public Library on Salem Square, Worcester, at noon. Sponsored by MCC/Worcester. Please come out and support us. For more information call (617) 426-4469.

11 sun

The Gay Academic Union of New England presents John Boswell, speaking on "Homosexuality in History" at 2 pm in the first floor parlor, Phillips Brooks House, at Harvard Yard (northwest corner).



13 tues

Otherfilms presents "The Fox" and "Persona." Today at Symphony I, 252 Huntington Ave., Boston. Continuous showings from 1 pm. \$2.00 admission benefits Otherway '75. Info, 426-0412.

16 fri

Stephinie Byrd, Norman Walker, and Jim Madru will be reading at the Other Voices Bookstore, 8 pm, 30 Bromfield St., Boston (between Tremont and Washington Sts). Sponsored by the Good Gay Poets.

17 sat

Always Art — Visual, aural and tactical creations for purchase. A huge selection of artists and craftspeople displaying their endeavors at Horticultural Hall, 300 Massachusetts Ave., Boston (across from Symphony Hall). Refreshments and live music, also. From 10 am to 6 pm. \$2.00 donation benefits Otherway '75. For more info call 426-0412.

Please submit calendar items to
Calendar Editor, GCN, noon on
Tuesday prior to the date of
publication.

everyweek

MONDAYS

10:00 am—Gay News, WCAS, 740 AM.
5:30 pm—Women's Community Health Center open house, 137 Hampshire St., Cambridge.
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323.
7:30 pm—Gay Women's Rap, Exeter, N.H. (603) 772-6636.
8:00 pm—Lesbian Rap at Women's Center, 215 Park St., N.H.
8 pm—Alcoholics Together/Prov. MCC, 37 Clement St., Providence
8:15 pm—Gay bowling at 1260 Boylston St., Boston.
8:30 pm—Hartford Gay Alcoholics Group (203) 522-2646.

TUESDAYS

7:00 pm—Lesbian Therapy Research Project, Women's Center, 46 Pleasant St., Cambridge.
7:30 pm—DOB Women's Rap, 419 Boylston St., Rm. 323.
8:00 pm—Springfield Gay Alliance, 1st and 3rd Tuesdays, First Unitarian Church, 245 Porter Lake Drive, Springfield.
8:00 pm—Rap on sexuality, MCC/Boston, 131 Cambridge St., Boston (except 1st Tuesday).
8:00 pm—Gay Way Radio, WBUR 90.9 FM.

WEDNESDAYS

12-8 pm—Pinecrest Drop-In Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide.
2:00 pm—SMU Gay Alliance gay/straight rap, group one, Rm. 108.
8:30-9:30—Gay Health Night at Fenway Community Health Center, 267-7573.
7:00 pm—Straight-Gay Rap, Conference Room, UConn Infirmary (side entrance), Storrs, Ct.
7:00 pm—SMU Gay Alliance Men's Rap, 2nd floor, campus center.
7:00 pm—Liberation Rap Group (617) 756-0730.
7-10 pm—Salem Gay Drop-In Center; Sexuality Learning Rm., Salem State College.
7:30 pm—SMU Gay Alliance, Student Senate Chambers, Campus Center, North Dartmouth, Mass.
7:30 pm—Waltham-Watertown Gays, meet and sup (2nd and 4th Wednesdays), Box 7100, c/o GCN.
8:00 pm—Brown University Gay Liberation, 88 Benevolent St., Providence, 2nd floor.
10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays)

THURSDAYS

7:00 pm—Gay Support and Action Group, Bangor, Maine.
7:30 pm—Pioneer Valley Gay Union, basement meeting rms., Grace Church/Amherst.
7:30 pm—Gay Women's Caucus and Rap, UMass/Amherst, Campus Center.
8:00 pm—KALOS, Hartford, Conn., at Trinity Episcopal Church, corner of Farmington Ave. and Sigourney St.

8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323, Boston.
8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge.
8:00 pm—Harvard-Radcliffe Gay Students Assn., Phillips Brooks House, Harvard Yard, Cambridge.
8:30 pm—Gay Alliance at Yale meeting in library of Dwight Hall on High St., New Haven.

FRIDAYS

11:00 am—SMU Gay Alliance lesbian rap, Gay Alliance office.
12:30 pm—UMass/Boston Gay Group, Columbia Point, College II, room 620.
7:00 pm—Golden Gays, social meeting, Charles Street Meetinghouse Coffee Shop.
7:00 pm—Wilde-Stein Club, Univ. of Maine, Memorial Union.
7:30 pm—MCC/Providence Health Clinic, 37 Clement St., Providence, R.I.
8:30 pm—B'nai Haskalah, Old West Church, 131 Cambridge St., Boston.

SATURDAYS

3:00 pm—Worcester Gay Union Radio, WCUW, 91.3 FM.
8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor, Maine.
8:00 pm—East Conn. Gay Alliance, 889-7530.
8:30 pm—UConn/Gay Alliance, Coffeehouse, Student Union Bldg., Rm. 217.

SUNDAYS

10:30 am—Closet Space, WCAS, 740 AM
2-4 pm—Gay Women of Providence rap, etc., 942-2094.
2:00 pm—Gay volleyball. Call 241-8357.
2:30 pm—"Gay A's" Alcoholics rap, Old West Church, 131 Cambridge St., Boston.
4:00 pm—MIT SHL meeting, Rm. 1-132 (first and third Sundays).
4:00 pm—Dignity Rap Group (except first Sunday of every month when it will follow Dignity meeting at 3 pm). St. Clements Church, 1101 Boylston St., Boston.
4:00 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester.
4-6 pm—Gay Womens Group of Providence rap (401) 831-5184.
5:30 pm—Exodus Mass, St. Clements Church, 1105 Boylston St., Boston.
6:30 pm—Gay Church Services, 23 Franklin St., Bangor, Maine.
7:00 pm—MCC/Boston, worship and Fellowship, Old West Church, 131 Cambridge St., Boston.
7:00 pm—"Burlington After Dark," bi-weekly radio show, WRU-FM, 90.1 MHz.
7:30 pm—MCC/Hartford, 11 Amity St., Hartford, Conn.
8:00 pm—Worcester Gay Union, 82 Franklin St., Worcester, Rm. 31.
9:00 pm—UConn Gay Alliance Coffee House, Inner College Trailer, "R" lot, off N. Eagleville Rd., Storrs, Ct.

Quick Gay Guide...see page 15